This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

ONE HOUR'S READING

REMARKABLE CUSTOMS

SEASONS AND HOLIDAYS &c.

WILLIAM TEGG. F.R.H.S.

6000132061

6000132061

6000132061

LORD MAYOR'S SHOW, 1750 (Hogarth.)

ONE HOUR'S READING.

REMARKABLE CUSTOMS,

SEASONS AND HOLIDAYS,

EPITHETS AND PHRASES,

&c., &c.

"As soon as Phœbus' rays inspect us,
First, Sir. I read, and then I breakfast."

PRIOR.

COLLECTED AND ARRANGED

BY WILLIAM TEGG, F.R.H.S.,

EDITOR OF

"The Last Act," "Hone's Three Trials," "Wills of Their Own,"
"Meetings and Greetings," &c., &c.

BIBLIOTHECA
SEP 1877
BODLEIANA.

LONDON:
WILLIAM TEGG & CO., PANCRAS LANE, CHEAPSIDE.

MDCCCLXXVII.

223. k. 152.

PREFACE.

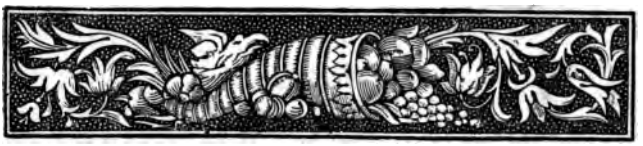
"ONE HOUR'S READING" is the title I have selected for my new venture; it embraces a collection of remarkable "CUSTOMS, MANNERS, AND SAYINGS," in use among our forefathers, and many others which have had their origin in our own time. The expression is frequently made use of,—"I have heard that maxim quoted, or that custom spoken of, before; what is the meaning or origin of it?" Modestly, this little book is put forth to supply that want. In addition to the above, it contains articles explanatory of the Seasons, Holidays, &c. Those who desire to learn more on these interesting subjects, will find them elaborately treated in Hone's Popular Works, and "Brand's Antiquities;" but comparatively few

have leisure or inclination to read those books in their entirety. Many subjects are necessarily curtailed, but the pith remains; while some are excluded, the most popular only are retained, in the endeavour to make this little volume accord with its title, "ONE HOUR'S READING."

Cherishing those old customs and manners of bygone days, the labour was one of love—and, whatever may be its shortcomings, I ask the reader's indulgence.

WILLIAM TEGG, F.R.H.S.

Pancras Lane.



PART I.

REMARKABLE CUSTOMS.

NEW-YEAR'S GIFTS.

This practice was derived from the Romans, and it is mentioned both by Suetonius and Tacitus. The Emperor Claudius prohibited demanding presents except on this day. Brand states, on the authority of Bishop Stillingfleet, that the Saxons kept New-Year's Day with more than ordinary feasting and jollity, and presentation of gifts to each other. The practice was kept up during the middle ages, and Henry III. extorted New-Year's Gifts from his subjects.

From Bishop Hall's "Satires" (1598) it appears that the usual gift from a tenant to his landlord was a capon. An orange stuck with cloves was a common present. Gloves were also customary gifts, and sometimes money was substituted for them, which was

called glove-money. Sir Thomas More, as Lord Chancellor, having decided a cause in favour of a lady named Croaker, on the ensuing New-Year's Day she sent him a pair of gloves with forty gold coins, called angels, in them. Sir Thomas returned the gold with the following note: "Mistress, since it were against good manners to refuse your New-Year's Gift, I am content to take your gloves, but as for the *lining*, I utterly refuse it.

Pins (which first came into use at the beginning of the 16th century) were a New-Year's Gift very acceptable to ladies, and money given for the purchase of them was called "pin-money," which term has since been applied to money secured by the husband on his marriage, for his wife's private expenses. By the Statute 35 Hen. VIII., c. 6, entitled "An Act for the true making of Pynnes," it was enacted that the price charged should not exceed 6s. 8d. a thousand. Pins before this time were made of silver, bone, and boxwood, for the wealthier classes, the poor using common wooden skewers.

During Queen Elizabeth's reign she received New-Year's Gifts of money, jewellery, dresses, &c,, to an immense amount. The presents were made by the great officers of State, peers and peeresses, bishops, gentlemen, physicians, apothecaries; in short, all grades, down to her Majesty's dustman. The value of the money-gifts in 1561-2 was £1,262 11s. 8d. The

Qucen, in all instances, gave gifts of gold plate in return, the total weight of which in 1577-8 was 5,882 oz.

The custom of giving New-Year's Gifts is not very general in England now, with the exception of the beautiful cards of good wishes, which are sent in such numbers as seriously to embarrass the Post Office authorities. In Paris, however, New-Year's Gifts are in great vogue, the day being known as *Le Jour d'Etrennes.* Parents bestow portions on their children, brothers on sisters, and husbands make settlements on their wives. The quantity of sweetmeats purchased on this day is enormous. In the time of the Bourbons an English writer, in 1824, calculated that the amount expended upon them alone exceeded 500,000 francs, or £20,000 sterling. Jewellery and fancy articles are also purchased to a large amount.

DUELLING.

The origin of duelling is generally derived from the warlike habits of those barbarous nations who overran Europe in the early part of the Christian era, and who knew no other mode of settling their differences so effectually as the point of the sword. In the early stages of European society, the combat was resorted to in cases where the accused was unable, by positive proof, to rebut the allegations of his accuser. God

was supposed to nerve the arm of the combatant whose cause was just, and to grant him the victory. By the law of Gondebaldus, King of the Burgundians, passed in 501, proof by combat was allowed in all legal proceedings in lieu of swearing. In the time of Charlemagne, the Burgundian practice had spread over the empire of the Franks, and not only the suitors for legal justice, but the witnesses, and even the judges, were obliged to defend their cause, evidence, or decision, at the point of the sword. Louis the Debonnaire, successor to Charlemagne, endeavoured to restrict the custom by confining it to appeals in felony, in civil cases, or if one joined in a writ of right, and in cases of the Court of Chivalry, or attacks upon a man's knighthood. None were exempt from these trials but women, the sick and the maimed, and persons under fifteen or above sixty. Ecclesiastics were allowed to find champions in their stead. The practice, in course of time, extended to all trials of civil and criminal cases, which had to be decided by battle.

The clergy from the first set their faces against duelling, and in order to make the Church the judge of the last resort in all appeals, they instituted five modes of trial, the management of which lay in their own hands. These were the oath upon the Evangelists, the ordeal of the cross, and the fire ordeal, for persons in the higher ranks; the water ordeal for

the humbler classes; and the *corsned*, or bread-and-cheese ordeal, for members of their own body. A piece of barley bread and a piece of cheese were laid upon the altar, and the accused priest in full canonicals, and surrounded by the pomps of Romish ceremony, pronounced certain conjurations, and prayed for several minutes; the burden of his prayer being, that if he were guilty of the crime laid to his charge, God would send His angel Gabriel to stop his throat, that he might not be able to swallow the bread-and-cheese. No instance is on record of a priest having been choked in this manner.

As civilization increased, legal duelling was more and more restricted; and in 1303, Philip the Fair confined it, in criminal matters, to State offences, rape, and incendiarism, and in civil cases, to questions of disputed inheritance.

A very singular duel occurred in the reign of Louis II. (A.D. 878). Ingelgerius, Count of Gastinois, was discovered by his wife dead in bed by her side. Gontran, a relation of the Count, accused her of his murder, and challenged her to produce a champion to do battle in her behalf. All the friends and relatives of the Countess believed her innocent, but her antagonist was so great a warrior, that none dared to enter the lists against him. When she had begun to despair, a youth of sixteen, Ingelgerius, Count of Anjou, her godson, came forward to do battle for her,

though the King endeavoured to persuade him from his enterprise. The lists were prepared, and the combat commenced. Gontran rode so fiercely at his antagonist, and hit him on the shield with such impetuosity, that he lost his own balance and rolled to the ground. The young Count, as Gontran fell, passed his lance through his body, and then dismounting, cut off his head.

In 1162, in the reign of Henry II., the Earl of Essex was accused by Robert de Montfort of having traitorously suffered the royal standard of England to fall from his hands in a skirmish with the Welsh at Coleshill, and offered to prove the truth of the charge by single combat. The challenge was accepted by the Earl, and the lists were prepared near Reading, where an immense concourse of persons had assembled. Essex fought stoutly, but losing his temper and self command, he gave an advantage to his opponent, who unhorsed him, and so severely wounded him, that he was taken up for dead. The monks of the abbey of Reading removed his body for interment; he was, however, only stunned, and, under the care of the monks, recovered in a few weeks from his bodily injuries; but the whole realm believing him a traitor and a coward, because he had been vanquished, so preyed upon his mind that he became a monk, and passed the remainder of his days within the walls of the abbey.

In the reigns of Francis II., Charles IX., and Henry III., duelling increased to an alarming extent, and the Parliament of Paris, by a decree, dated June 26th, 1559, declared all persons who should be present at duels, or aiding and abetting in them, to be rebels to the King, transgressors of the law, and disturbers of the public peace.

On the accession of Henry IV., he determined to set his face against duelling, but from the effects of early education and the prejudices of society, he could never bring himself to punish those who engaged in it. It was calculated in 1607 that since his accession, in 1589, four thousand French gentlemen had lost their lives in these conflicts, which would be at the rate of four or five a week, or eighteen per month !

Cardinal Richelieu (whose brother was killed in a duel on his behalf) strove earnestly to repress the practice, and an infamous scoundrel, named De Bouteville, having fought a duel with the Marquis de Beuvron, the Cardinal resolved that the law should be put in force against them, and they were both tried, found guilty, and beheaded.

The Germans also were much addicted to duelling; and there were three towns in which it was legal to fight—Witzburg in Franconia, and Upsach and Halle in Swabia.

Louis XIV. published an edict against duelling in 1679, by which a supreme Court of Honour was

established, composed of the marshals of France, who were bound, on taking office, to give to everyone who brought a well-founded complaint before them, such reparation as they thought just. Anyone refusing to obey the mandate of this Court might be punished by fine and imprisonment. Every man who sent a challenge was deprived of all redress from the Court of Honour, suspended for three years from the exercise of any office in the State, imprisoned for two years, and sentenced to pay a fine of half his yearly income. The acceptor of a challenge was subject to the same punishment. Any person who actually fought was to be held guilty of murder, though death did not ensue; if in the higher ranks, he was to be beheaded; and if in the middle-class, hanged, and to be deprived of Christian burial.

Duelling was very rife in England during the latter part of the sixteenth and the beginning of the seventeenth centuries. Judicial combats took place as late as the time of Charles I. These remained perfectly legal till 1819. In a suit instituted during Queen Elizabeth's reign, in the Court of Common Pleas, to recover certain manorial rights in the county of Kent, the defendant offered to prove his right by single combat. The plaintiff accepted the challenge, and the Court having no power to stay the proceedings, agreed to the champions who were to fight in lieu of the principals. On the day appointed, the justices, and the

counsel engaged in the cause, appeared as umpires at a place at Tothill Fields, where the lists had been prepared. The champions were ready for the encounter; but when the parties were called upon to appear and acknowledge them, it was found that the plaintiff was absent, which was considered to amount to an abandonment of his cause, and he was declared to be nonsuited, and debarred from renewing his suit before any other legal tribunal.

Cromwell's Parliament in 1654 published an order for the prevention of duels, and the punishment of all concerned in them. Charles II. also issued a proclamation against them.

A duel between the Great Duke of Marlborough and Earl Pawlet was put a stop to by Queen Anne, the Duke pledging his word of honour to her that he would proceed no further.

A duel, fatal to both parties, was fought in the same reign, between the Duke of Hamilton and Lord Mohun. It was customary in these times for the seconds to engage as well as the principals.

In 1765 an encounter took place between Lord Byron and Mr. Chaworth. The dispute, which took place at a club dinner, was, as to which of the two had the larger quantity of game on his estate. They fought with swords by the light of a tallow candle, and Mr. Chaworth was killed. Lord Byron was tried for murder before the House of Lords, who found

him guilty of manslaughter, and ordered his discharge on payment of fees.

Two officers of the 21st Regiment, stationed in Ireland in 1807 (named Major Campbell and Captain Boyd), quarrelled and fought in the mess-room, each stationing himself in a corner, the distance being only seven paces. No friend or second was present. Boyd was mortally wounded, and died in eighteen hours, after having declared, more than once, that the duel was not fair; that he wanted to wait and have friends. Major Campbell was tried, found guilty of murder, and, notwithstanding the greatest exertions being made to obtain a respite, he was hanged.

Some of our greatest men have engaged in duels—Warren Hastings, Pitt, Fox, Wilkes, Grattan, Curran, the Duke of Wellington, Canning, and many others. Daniel O'Connell was challenged by a famous duellist of his day, and shot him dead. Though often provoked, he would never after fight a duel.

In a duel between Mr. Best and Lord Camelford, two pistols, considered the best in England, were used; but one of them being thought superior to the other, the choice of weapons was settled by tossing. Best was successful, and at the first discharge Lord Camelford fell, mortally wounded.

Frederick the Great of Prussia permitted duelling in the army only on condition that the combatants should fight in presence of a whole battalion of

infantry, to whom strict orders were given, when one of the belligerents fell, to shoot the other immediately. This effectually put a stop to the practice. A remarkable duel was fought in France in 1808, between M. de Grandpré and M. le Pique, who quarrelled about a lady at the Imperial Opera, named Madlle. Tirevit. They agreed to fight in the air, the lady consenting to bestow her smiles on the survivor. For this purpose two balloons were constructed, precisely alike, which on the day fixed were occupied by the respective parties and their seconds. The gentlemen were to fire, not at each other, but at each other's balloon, in order to bring it down by the escape of gas. Each was armed with a blunderbuss. At a given signal the ropes were cut, the balloons ascended, and when about half-a-mile from the earth, each party fired. M. le Pique's fire missed, but his antagonist sent a ball through his balloon, which quickly collapsed, and fell with frightful rapidity, both M. le Pique and his second being dashed to pieces. De Grandpré continued his ascent triumphantly, and terminated his voyage successfully, seven leagues from Paris.

Duelling, happily, may be said to be extinct in this country, but is still very frequent on the Continent and in many parts of the United States of America. The punishment for the offence varies in the different States. In the majority the punishment for challenging, fighting, or acting as second is solitary confine-

ment and hard labour for any period less than a year, and disqualification for a public office for twenty years. In Vermont the disqualification is for life, accompanied with a fine, and, in fatal cases, the same punishment as that of murderers. In Rhode Island the combatant is liable to be carted to the gallows with a rope about his neck, and to be exposed to the peltings of the mob for an hour, and may be also imprisoned for one year.

GIVING THE LIE.

The great affront of giving the lie, arose from the phrase, "thou liest," in the oath taken by the defendant in judicial combats, before engaging, when charged with any crime by the plaintiff; and Francis the First of France, to make current his giving the lie to the emperor, Charles the Fifth, first stamped it with infamy, by saying in a solemn assembly, that he was no honest man that would bear the lie!

HONEY-MOON.

It was the custom of the higher order of the Teutons, an ancient people who inhabited the northern parts of Germany, to drink mead, or metheglin, a beverage made with *honey*, for thirty days after every wedding. From this custom comes the ex-

pression, "to spend the honey-moon," when there is nothing but tenderness and pleasure.

CONFIRMATION.

The antiquity of the ceremony is by all ancient writers carried so high as the apostles, and founded upon their example and practice. In the primitive Church, it used to be given to Christians immediately after baptism, if the bishop happened to be present at the solemnity. Among the Greeks, and throughout the East, it still accompanies baptism; but the Romanists make it a distinct and independent sacrament. Seven years is the stated time for confirmation, although they are sometimes confirmed before, and sometimes after that age. The order of confirmation in the Church of England does not, however, determine the precise age of the persons to be confirmed, but the bishops generally object to admit persons to the rite under 15 years of age.

USE OF EVERGREENS AND MISTLETOE AT CHRISTMAS.

"Christmas, the joyous period of the year!
Now bright with *holly*, all the temples strew
With *laurel* green, and sacred *mistletoe*."

The custom of decking churches, houses, and shops with evergreens, has existed from the very establish-

ment of Christianity, and was unquestionably derived from the like practice of our Pagan ancestors. "Trimming of the temples," says Polydore Virgil, "with hangyngs, flowres, boughes, and garlendes, was taken of the heathen people, whiche decked their idols and houses with such array." The Celts and Goths were alike distinguished for the respectful veneration which they entertained for the mistletoe, and for the solemn rites for which they gathered it about that period of the year when the sun approached the winter solstice. The Druids were particularly famed for the distinguished regard they paid to the mistletoe of the oak: they attributed to it numerous virtues. At certain seasons of the year, especially at Yule Tide, or Christmas, they were accustomed to gather it with great solemnity, and to sacrifice two white bullocks that had never been yoked till then, having their horns bound up. It was cut from the tree with a golden bill, or pruning-knife, by a priest habited in a white vestment, and was received in a white woollen cloth; many orations were then said over it, and the ceremony being deemed complete, the sacred plant was preserved for use with religious care.

The Druids had an extraordinary veneration for the number *three*, and on this principle, says Vallances, in his "Grammar of the Irish Language," it was, that mistletoe was held so sacred by them, since not only its berries, but its leaves also, grew in clusters of three,

united on one stalk. The inhabitants of Elgin, and the shire of Moray, in Scotland, according to the Rev. Mr. Shaw, are accustomed, at the full moon in March, to cut withs of the mistletoe, or ivy, and making circles of them to keep all the year, pretending therewith to cure hectics and other troubles. As the ivy is dedicated to Bacchus, so should the mistletoe be to Love; not, however, to the chaste Eros, but to the sportive Cupid. The sacred regard given to it in Pagan and Druidical rites has long been terminated; but it is still beheld with emotions of pleasurable interest, when hung up in our kitchens at Christmas; it gives licence to seize the soft kiss from the ruby lips of whatever female can be enticed or caught beneath. So custom authorizes, and it enjoins also, that one of the berries of the mistletoe be plucked off after every salute. Though coy in appearance, the chariest maid, at this season of festivity, is seldom loth to submit to the established usage; especially when the swain who tempts her is one whom she approves.

A quaint old writer thus spiritualises the practice of Christmas decorations: "So our churches and houses are decked with bayes and rosemary, holly and other plants which are always green, winter and summer, signify and put us in mind of His Deity, that the child that now was born was God and man, who should spring up like a tender plant, should always be green and flourishing, and live for evermore."

Carols, in praise of the evergreens, were formerly chanted at Christmas time, of which the following is a specimen:—

HOLLY.

Here comes holly that is so gent,
To please all men is his intent.
Alleluiah!

Whosoever against holly do cry,
In a rope shall be hung full high.
Alleluiah!

Whosoever against holly do sing,
He may weep and his hands wring.
Alleluiah!

DRINKING CUSTOMS.

PLEDGING.

This word is probably derived from the French *pleige*, a surety or gauge. The expression "I'll pledge you," has been supposed to have arisen from the practice of the Danes when they invaded this country, who would frequently stab the natives, when they were drinking, with knives or daggers. People, therefore, refused to drink in their company unless someone present undertook to be their pledge or surety that they should receive no hurt while drinking.

Strutt says that, in the old mode of pledging each

other, he who was going to drink asked any one of the company near whether he would pledge him, whereupon the invited one, answering that he would, held up his knife or sword for his protection while he drank.

Such great drinkers were the Danes in the time of Edgar, that, at the suggestion of Dunstan, the King put down many ale-houses, suffering only one in every village or small town. He further ordained that pins or nails should be driven into the drinking-cups and horns at stated distances, and those who drank beyond the marks thus indicated at one draught were liable to severe punishment. This law seems to have originated a drinking custom called *pin-drinking*, or *nick the pin*, which Cocker's "Dictionary" thus explains :—"An old way of drinking exactly to a pin in the midst of a wooden cup, which being somewhat difficult, occasioned much drunkenness ; so a law was made that priests, monks, and friars, should not drink to or at the pins."

In Young's "England's Bane" is the following passage :—"Truely I thinke hereupon comes the name of *good* fellow, quasi *goad* fellow, because he forceth and goads his fellowes forward to be drunke with his persuasive termes as I drank to you *pray pledge me*, you dishonour mee, you disgrace mee, and with such like words, doth urge his consorts forward to be drunke, as oxen being prickt with goads, are compel'd and forced to draw the waine."

The drinking customs of the seventeenth century

are thus related—"England's Bane" (1617) says:—"I have seen a company amongst the very woods and forests drinking for a *Maggie*. Sixe determined to try their strengths who could drinke most glasses for the muggle. The first drinkes a glasse of a pint, the second two, the next three, and so every one multiplieth till the last taketh sixe. Then the first beginneth againe and taketh seven, and in this manner they drinke thrice a-peece round, every man taking a glasse more than his fellow, so that hee that dranke least, which was the first, dranke one-and-twentie pints, and the sixth man thirty-six." He adds, "Before we were acquainted with the lingering wars of the Low-Countrie, drunkenness was held in the highest degree of hatred that might be amongst us."

Harris, in his "Drunkard's Cup" (1653), speaks of drinking "by the foot, by the yard; a drinking by the douzens, by the scores; for the wager, for the victory, man against man, house against house, town against town." "There are also terms of art fetcht from Hell, for the better distinguishing of the practitioners. One is *coloured*, another is *foxt*, a third is *gone to the dogs*, and a fourth is *well to live*."

Allan Ramsay (1721) thus explains the meaning of *Hy-jinks*:—"He says it is a drunken game, or new project to drink and be rich; thus the quaff or cup is filled to the brim, then one of the company takes a pair of dice, and after crying *Hy-jinks*, he

throws them out; the number he casts up, points out the person who must drink, he who threw, beginning at himself, No. 1, and so round till the number of the persons agree with that of the dice (which may fall upon himself if the number be within twelve); then he sets the dice to him, or bids him take them; he on whom they fall is obliged to drink, or pay a small forfeiture in money; then throws, and so on; but if he forgets to cry *Hy-jinks*, he pays a forfeiture into the bank. Now he on whom it falls to drink, if there be anything in bank worth drawing, gets it all if he drinks. Then with a great deal of caution he empties his cup, sweeps up the money, and orders the cup to be filled again, and then throws; for, if he errs in the articles, he loses the privilege of drawing the money. The articles are (1) Drink, (2) Draw, (3) Fill, (4) Cry *Hy-jinks*, (5) Count just, (6) Chuse your doublet man, viz., when two equal numbers of the dice are thrown, the person whom you chuse must pay a double of the common forfeiture, and so must you when the dice is in his hand. A rare project this, and no bubble, I can assure you; for a covetous fellow may save money, and get himself as drunk as he can desire in less than an hour's time."

In the time of Beaumont and Fletcher, young gallants used to stab themselves in the arms, and elsewhere on the body, and drink the healths of their mistresses in their own blood.

Mary, Queen of Scots, previous to her execution, drank to all her attendants, desiring them to pledge her.

THE WASSAIL BOWL.

The term *Wassail*, which in our elder poets is connected with much interesting imagery, and many curious rites, appears to have been first used in this island, during the well-known interview between Vortigern and Rowena. Geoffrey of Monmouth relates, on the authority of Walter Calenius, that this lady, the daughter of Hengist, knelt down on the approach of the King, and presenting him with a cup of wine, exclaimed, "Lord, King, *Wæs heil*," that is literally, "Lord King, health be to you." Vortigern being ignorant of the Saxon language, was informed by an interpreter, that the purport of these words was to wish him health, and that he should reply by the expression, "*Drinc heil*," or "Drink the health;" accordingly on his so doing, Rowena drank, and the King receiving the cup from her hand, kissed and pledged her.

"'Health, my Lord King,' the sweet Rowena said;
'Health,' cried the chieftain to the Saxon maid;
Then gaily rose, and 'mid the concourse wide,
Kiss'd her pale lips, and placed her by his side.
At the soft scene, such gentle thoughts abound,
That healths and kisses 'mongst the guests went round."

The poet adds, but with a poet's license, for the custom, as we have before shown, is of more remote antiquity—

> "From this the social custom took its rise;
> We still retain, and still must keep the prize."

It may be indeed true, that since that period, the custom has prevailed in Britain, of using, whilst drinking, the particular words made use of at the interview between Vortigern and Rowena, the person who drinks to another saying, "*Wæs heil*," your health, and he who receives the cup answering, "*Drinc heil*," your health, I thank ye.

It soon afterwards became a custom in villages, on Christmas Eve, New-Year's Eve, and Twelfth Night, for itinerant minstrels to carry to the house of the gentry and others, where they were generally very hospitably received, a bowl of spiced wine; which being presented with the Saxon words just mentioned, was therefore called a *Wassail Bowl*. A bowl or cup of this description was also to be found in almost every nobleman or gentleman's house, until the middle of the seventeenth century, which was in perpetual requisition during the revels of Christmas.

DRINKING BUMPERS.

Excessive drinking is a less vice of modern than of ancient times. The feats of this sort which are

recorded even of the polite nations of Greece and Rome, far surpass anything which the men of later times have been able to exhibit. Alexander the Great, who fell a victim to this brutal indulgence, brought a number of topers together after the burning of Calanus, and proposed to them a match at drinking for a prize of one talent. The fellow who carried off the prize was one Promachus, who is said to have drank off four congies, or about thirty English bottles of wine! He had his talent, says Plutarch, and his death into the bargain, for he died the third day after, together with forty-one other persons who, in this disgraceful competition, drank themselves into eternity! In the history of Alexander's triumphs, this is one which truth and morality require should not be forgotten. Prodigious as was the achievement of Promachus, it is nothing to what is told of the Emperor Maximinius, who is said to have drank not once, but often, in the course of a day, an amphora of the capitol, which contained eight congies, or above eighty pints! Nay, the son of M. Tullius Cicero is said to have been able to take off at one draught two congies, or about two gallons! After this, the reader will not be surprised to learn that it was the regular practice with the Romans, in their convivial parties, to drink down the evening, and drink up the morning star; and that it was another of their common practices in drinking to their mistresses, not to content

themselves, as in this fag end of time, with single bumpers, but to drink as many cups as there were letters in the names of the fair damsels. Hence Martial,

> Nævia sex cyathis, septem Justina bibatur,
> Quinque Lycas, Lyde quatuor, Ida tribus.
>
> Six cups to Nævia's health, seven to Justina be;
> To Lycas five, to Lyde four, and then to Ida three.

The Germans have out-done all the nations of modern times in their efforts to rival the Bacchanalian extravagance of the ancient masters of the world; yet even they must be reckoned mere sippers in comparison. Till a very late period, enormous goblets were among the chief ornaments of the rooms and tables of the German nobility; at their feasts the bottle used to be pushed round continually; and each guest had to empty his goblet, on pain of being condemned as a false friend and brother. A pleasant story in this respect is told of an old German knight in the first half of the seventeenth century. He was sitting at table next to his young wife in a numerous company. The lady, who had probably a more polished education than her husband, whispered to him, when it came to his turn to empty an enormous glass, to pour the wine secretly under the table. "The others will see it," said he. His wife, therefore, just as he was raising the glass to his mouth, snuffed out the candle and repeated her request.

Instead of complying, he said with a kind of solemnity, "He who seeth all things will see it," and emptied his goblet.

FLAP-DRAGONS.

Among the drinking customs of our ancestors, that of using the flap-dragon was frequent; it consists of a small inflammable body, set on fire, and put to float in a glass of liquor: and the courage of the toper was tried in the attempt to swallow it flaming. Raisins in hot brandy were the commonest flap-dragons; and it is probable that it was to those that Shakspeare alludes in "Love's Labour Lost:"

> "Thou art easier swallow'd than a flap-dragon."

The Dutch are said to have been famous at this feat, and hence we find frequent mention of their skill in our own plays. In "Rum Alley," it is said,

> "My brother
> Swallows it easier than a Dutchman
> Does flap-dragons."

The most formidable of flap-dragons were candles' ends, which young men of spirit and gallantry would drink off to the healths of their favourites, as a strong testimony of their attachment. In the play of "Henry the Fourth," Falstaff attributes the prince's friendship to Poins, because "he eats conger and fennel, and

drinks off candles' ends for flap-dragons;" and Beaumont and Fletcher, in "Monsieur Thomas" have

"Carouse her health in cans
And candles' ends."

DRINKING BY THE DICE.

Richard Hart, a citizen of London, who lived in the time of the Puritans, was accused by that body of "drawing his parishioners with him to his house, forcing them there to drink, until they were drunk, causing everyone to cast a die in their course, and to drink as many cups as fell to their chance."

DRINKING FROM SKULLS.

Among the Scandinavian barbarians, it was deemed the highest point of felicity that they should, in the future state, be seated in the hall of Odin, and there get intoxicated by quaffing strong liquors from the skulls of those over whom they had triumphed in battle.

"Bibemus cerevisiam,
Ex concavis craniorum crateribus."

The Italian poet Marino, to whom Milton owes not a few of the splendid situations in "Paradise Lost," makes the conclave of friends in Pandemonium quaff wine from the pericranium of Minerva. Mandeville relates that the old Guebres exposed the dead bodies

of their parents to the fowls of the air, reserving only the skulls, of which he says, "the son maketh a cuppe, and therefrom drynkethe he with gret devocion."

In our elder dramatists we have frequent mention of the custom of converting skulls into cups. In Middleton's "Witch," when the duke takes a bowl, and is told it is a skull, he replies,

> Call it a soldier's cup:
> Our duchess I know will pledge us, tho' the cup
> Was once her father's head, which as a trophy,
> We'll keep till death.

Massinger has frequent allusions to this custom, and in Dekker's "Wonder of a Kingdom," Torrenti says,

> Would I had ten thousand soldiers' heads,
> Their skulls set all in silver, to drink healths
> To his confusion first invented war.

But, as Sir Thomas Browne observes, "to be knaved out of our graves, to have our skulls made drinking bowls, and our bones turned into pipes, to delight and sport our enemies, are tragical abominations;" yet of this tragical abomination has a British nobleman and poet been guilty. Lord Byron, when a youth, ransacked the cemetery of his ancestors at Newstead Abbey, for a skull sufficiently capacious and sound to convert into a carousing cup. This he has had mounted with silver, somewhat after the fashion of the wine-cups formed of the shell of the ostrich.

He has also written an inscription on it, which, for spirit, might rival the Bacchanalian productions of the Teian bard.

"DRINKING THE CROWNS."

It was customary with the Romans, as with us, to drink toasts and healths; and sometimes when a very animated sentiment was given, the company would pledge it by throwing their chaplets into the wine, which was called "drinking the crowns."

During the preparations for the battle of Actium, Marc Antony having suspected Cleopatra of a design to poison him, refused to partake of anything at her table, until she had previously tasted it. Cleopatra laughed at his fears; and, having dressed herself in a wreath of poisoned flowers, she proposed, after supper, "to drink the crowns." Antony, out of gallantry, immediately threw the wreath she wore into his cup, and had already carried it to his lips, when the queen seizing his arm, informed him of his danger, and thus proved to him that his suspicions were as groundless as his precautions were unavailing.

DRINKING PEARLS.

Clodius, the only son and heir of Æsop, the tragedian, who left him an immense fortune, was the first to drop pearls in wine, from a conceit of

enhancing the delight of drinking it. His extravagance, however, was without any of that selfishness which so often distinguishes the greedy voluptuary; for "finding them," says Pliny, "to content his palate wondrous well, because he would not have all the pleasure to himself, and know the goodness thereof alone, he gave every guest at table one pearl a-piece to drink." Before such glorious profusion, the celebrated pearl supper of Cleopatra sinks into insignificance. The Queen of Egypt dissolved but one pearl; Clodius his dozens; not even her favoured Antony was allowed to share in the joyous extravagance: but Clodius made all around him equally happy.

THE STIRRUP CUP.

The cordial stirrup cup of the Scotch and Irish has its origin in the parting cup, the *poculum boni genii* of the ancients. When the Roman supper was ended, as it began, with libations to the gods, prayers were offered for the safety and prosperity of the host, whose health was drunk at the same time, during the reign of the Cæsars, as that of the emperor; and a last cup was quaffed to one general "good night." This custom, which was continued for ages, was long religiously adhered to by our hospitable ancestors, until it was exploded by the cold refinement of modern manners.

TOAST-MASTERS.

In order to preserve regularity at their convivial entertainments, the Romans instituted what is now called a toast-master, by the name of *Rex*, *Magister*, or *Arbiter, bibendi;* who was either appointed by throwing the dice for it, or by the choice of the company. Horace frequently alludes to the former mode, but Plautus seems to make the toast-master elective. A personage in his drama, putting a crown of flowers on another's head, says, "*Strategum te facio huic convivio.*" "I make thee master of this feast."

It must be observed, however, that they did not institute a king of the feast, or toast-master, at all entertainments; it was an effect of expiring gaiety, to revive their drooping spirits, when they began to grow languid. The toast-master prescribed, under certain penalties, regulations for the whole company; he ordered singing, drinking, dancing, or the exercise of any talent which he knew an individual to possess, and which he thought might be agreeable to the company, according to his own will and pleasure.

Cato tells us that, old as he was, he still rejoiced to make one at a banqueting, where the guests contributed so agreeably to exhilarate each other, where the toast-master put the whole company upon an exertion of their talents, and circulated a small but

cheering cup; and we are told of Verres, by the Roman orator, that he who trampled upon the laws of his country, was yet a good subject in all drinking societies, and yielded a ready obedience to all convivial laws.

DRINKING MATCHES.

If inebriety be, as Seneca calls it, "nothing else than a voluntary insanity," there can be few madder things than to make a study of madness, by bragging and wagering. One of the first to whom the disgrace belongs of proposing a drinking match, was Dionysius, who, at the feast of Choas, proclaimed a reward of a crown of gold to the person who should drink most. Xenocrates of Chalcedon was the man who obtained this inglorious triumph. It having been a custom, however, that the victors in all exercises should leave their crowns of flowers, myrtle, ivy, and laurel, on the head of a statue of Mercury which stood at the palace gate, Xenocrates would not break through it, even for the sake of *gold;* and with a spirit which almost atoned for the grossness of his achievement, left his golden crown also on the head of the presiding genius.

PUSS AND MEW.

In 1738, when penalties were laid on the dealers of spirituous liquors, an ingenious mode of avoiding informations was adopted. The customer, on entering

the house, or the entrance to it, cried *puss*, to which a voice from within replied *mew;* a drawer was then thrust forward, into which the customer put his money; the drawer being pulled in, was soon after thrust out again, with the quantity of spirits required.

UNDER THE ROSE.

This saying is said to have taken its rise from convivial entertainments, whereat it was anciently the custom to wear chaplets of roses about the head, on which occasions those who desired to confine their words to the company present, that they might go no farther, usually protested that they were spoken "under the rose." Hence the Germans have a custom of picturing a rose in the ceiling over the table.

Peacham, in "The Truth of Our Times" (1638), says: "In many places, as well in England as in the Low Countries, they have over their tables a rose painted, and what is spoken *under the rose* must not be revealed. The reason is this: the rose being sacred to Venus, whose amorous and stolen sports, that they might never be revealed, her sonne Cupid would needes dictate to Harpocrates, the God of Silence."

BUZZA; TO BUZZA ONE.

Grose says, this word signifies to challenge a person to pour out all the wine in the bottle into his glass,

with the undertaking to drink it should it prove to be above the capacity of the glass; and as commonly applied to one who hesitates to empty a bottle that is nearly out.

The expression is said to have been used in collegiate circles as a threat, by way of pleasantry, to black the face of the person so addressed with the burnt cork, in the event of his failing to empty the bottle.

SUPERNACULUM.

To drink *supernaculum* was an ancient custom, in England and several European countries, of emptying the cup or glass, and then pouring the remaining drop or two on the nail of him that drank it, to show that he was no flincher.

In a popular ballad entitled the "Winchester Wedding," preserved in Ritson's "Antient Songs" (1792), is the following allusion to this custom :—

> "Then Philip began her health,
> And *turn'd a beer-glass on his thumb,*
> But Jenkin was reckon'd for drinking
> The best in Christendom."

HALF-SEAS OVER,

Or nearly drunk, is likely to have been a proverbial phrase from the Dutch, applied to that state of

ebriety by an idea familiar with those water-rats. Thus *op-zee*, Dutch, means literally over-sea. Mr. Gifford tells us, in his "Jonson," that it was a name given to a stupefying beer introduced into England from the Low Countries: hence *op-zee*, or over-sea; and *freeyen*, in Germany, signifies to *swallow greedily*.

A ROUSE AND A CAROUSE

Was a large glass, in which a health was given, the drinking of which, by the rest of the company, forming a *carouse*. We may add, that there could be no *rouse*, or *carouse*, unless the glasses were emptied: hence the saying, "Gentlemen, charge your glasses." *Carouse* is a corruption of two old German words—*gar*, signifying *all*, and *ansz*, *out*; so that to drink *garanz* is to drink *all out*: hence *carouse*.

PEG-TANKARDS.

They have in the inside a row of light pins one above another, from top to bottom; the tankard holds two quarts, so that there is a gill of ale, *i.e.*, half a pint of Winchester measure, between each pin. The first person that drank was to empty the tankard to the first peg or pin; the second was to empty to the next pin, &c., by which means the pins were so

of their parents to the fowls of the air, reserving only the skulls, of which he says, "the son maketh a cuppe, and therefrom drynkethe he with gret devocion."

In our elder dramatists we have frequent mention of the custom of converting skulls into cups. In Middleton's "Witch," when the duke takes a bowl, and is told it is a skull, he replies,

> Call it a soldier's cup:
> Our duchess I know will pledge us, tho' the cup
> Was once her father's head, which as a trophy,
> We'll keep till death.

Massinger has frequent allusions to this custom, and in Dekker's "Wonder of a Kingdom," Torrenti says,

> Would I had ten thousand soldiers' heads,
> Their skulls set all in silver, to drink healths
> To his confusion first invented war.

But, as Sir Thomas Browne observes, "to be knaved out of our graves, to have our skulls made drinking bowls, and our bones turned into pipes, to delight and sport our enemies, are tragical abominations;" yet of this tragical abomination has a British nobleman and poet been guilty. Lord Byron, when a youth, ransacked the cemetery of his ancestors at Newstead Abbey, for a skull sufficiently capacious and sound to convert into a carousing cup. This he has had mounted with silver, somewhat after the fashion of the wine-cups formed of the shell of the ostrich.

He has also written an inscription on it, which, for spirit, might rival the Bacchanalian productions of the Teian bard.

"DRINKING THE CROWNS."

It was customary with the Romans, as with us, to drink toasts and healths; and sometimes when a very animated sentiment was given, the company would pledge it by throwing their chaplets into the wine, which was called "drinking the crowns."

During the preparations for the battle of Actium, Marc Antony having suspected Cleopatra of a design to poison him, refused to partake of anything at her table, until she had previously tasted it. Cleopatra laughed at his fears; and, having dressed herself in a wreath of poisoned flowers, she proposed, after supper, "to drink the crowns." Antony, out of gallantry, immediately threw the wreath she wore into his cup, and had already carried it to his lips, when the queen seizing his arm, informed him of his danger, and thus proved to him that his suspicions were as groundless as his precautions were unavailing.

DRINKING PEARLS.

Clodius, the only son and heir of Æsop, the tragedian, who left him an immense fortune, was the first to drop pearls in wine, from a conceit of

of their parents to the fowls of the air, reserving only the skulls, of which he says, "the son maketh a cuppe, and therefrom drynkethe he with gret devocion."

In our elder dramatists we have frequent mention of the custom of converting skulls into cups. In Middleton's "Witch," when the duke takes a bowl, and is told it is a skull, he replies,

> Call it a soldier's cup:
> Our duchess I know will pledge us, tho' the cup
> Was once her father's head, which as a trophy,
> We'll keep till death.

Massinger has frequent allusions to this custom, and in Dekker's "Wonder of a Kingdom," Torrenti says,

> Would I had ten thousand soldiers' heads,
> Their skulls set all in silver, to drink healths
> To his confusion first invented war.

But, as Sir Thomas Browne observes, "to be knaved out of our graves, to have our skulls made drinking bowls, and our bones turned into pipes, to delight and sport our enemies, are tragical abominations;" yet of this tragical abomination has a British nobleman and poet been guilty. Lord Byron, when a youth, ransacked the cemetery of his ancestors at Newstead Abbey, for a skull sufficiently capacious and sound to convert into a carousing cup. This he has had mounted with silver, somewhat after the fashion of the wine-cups formed of the shell of the ostrich.

He has also written an inscription on it, which, for spirit, might rival the Bacchanalian productions of the Teian bard.

"DRINKING THE CROWNS."

It was customary with the Romans, as with us, to drink toasts and healths; and sometimes when a very animated sentiment was given, the company would pledge it by throwing their chaplets into the wine, which was called "drinking the crowns."

During the preparations for the battle of Actium, Marc Antony having suspected Cleopatra of a design to poison him, refused to partake of anything at her table, until she had previously tasted it. Cleopatra laughed at his fears; and, having dressed herself in a wreath of poisoned flowers, she proposed, after supper, "to drink the crowns." Antony, out of gallantry, immediately threw the wreath she wore into his cup, and had already carried it to his lips, when the queen seizing his arm, informed him of his danger, and thus proved to him that his suspicions were as groundless as his precautions were unavailing.

DRINKING PEARLS.

Clodius, the only son and heir of Æsop, the tragedian, who left him an immense fortune, was the first to drop pearls in wine, from a conceit of

of their parents to the fowls of the air, reserving only the skulls, of which he says, "the son maketh a cuppe, and therefrom drynkethe he with gret devocion."

In our elder dramatists we have frequent mention of the custom of converting skulls into cups. In Middleton's "Witch," when the duke takes a bowl, and is told it is a skull, he replies,

> Call it a soldier's cup:
> Our duchess I know will pledge us, tho' the cup
> Was once her father's head, which as a trophy,
> We'll keep till death.

Massinger has frequent allusions to this custom, and in Dekker's "Wonder of a Kingdom," Torrenti says,

> Would I had ten thousand soldiers' heads,
> Their skulls set all in silver, to drink healths
> To his confusion first invented war.

But, as Sir Thomas Browne observes, "to be knaved out of our graves, to have our skulls made drinking bowls, and our bones turned into pipes, to delight and sport our enemies, are tragical abominations;" yet of this tragical abomination has a British nobleman and poet been guilty. Lord Byron, when a youth, ransacked the cemetery of his ancestors at Newstead Abbey, for a skull sufficiently capacious and sound to convert into a carousing cup. This he has had mounted with silver, somewhat after the fashion of the wine-cups formed of the shell of the ostrich.

He has also written an inscription on it, which, for spirit, might rival the Bacchanalian productions of the Teian bard.

"DRINKING THE CROWNS."

It was customary with the Romans, as with us, to drink toasts and healths; and sometimes when a very animated sentiment was given, the company would pledge it by throwing their chaplets into the wine, which was called "drinking the crowns."

During the preparations for the battle of Actium, Marc Antony having suspected Cleopatra of a design to poison him, refused to partake of anything at her table, until she had previously tasted it. Cleopatra laughed at his fears; and, having dressed herself in a wreath of poisoned flowers, she proposed, after supper, "to drink the crowns." Antony, out of gallantry, immediately threw the wreath she wore into his cup, and had already carried it to his lips, when the queen seizing his arm, informed him of his danger, and thus proved to him that his suspicions were as groundless as his precautions were unavailing.

DRINKING PEARLS.

Clodius, the only son and heir of Æsop, the tragedian, who left him an immense fortune, was the first to drop pearls in wine, from a conceit of

tract to prove the "drinking and pledging of healths to be sinful and utterly unlawful to Christians," and Charles II.'s health was drunk so frequently as to threaten to disturb the peace, and occasioned a royal proclamation.

The "loving cup" at the Lord Mayors' feasts, and also at the presentation of the Lord Mayor elect to the Lord Chancellor, as well as on many other occasions at the dinners of our City Companies and other Corporations throughout the country, will always preserve the custom from falling into disuse.

BAPTISM.

Grotius is of opinion that baptism had its origin from the time of the deluge, after which, he thinks, it was instituted in memory of the world having been purged by water; and some think that it was added to circumcision soon after the Samaritan schism, as a mark of distinction to the orthodox Jews. It is, however, generally agreed on that the Jews practised this ceremony on their proselytes after circumcision, long before the coming of Jesus Christ. In the primitive times, the ceremony was performed by immersion, as it is to this day in the Oriental Churches, agreeably to the original signification of the word, which means dipping, or plunging. The practice of the western Churches is to sprinkle the water upon

the head or face of the person to be baptized, except the Church of Milan, in whose ritual it is ordered, that the head of the infant be plunged three times into the water. A trine immersion was used first, and continued for a long time. This was either to signify the three days our Saviour lay in the grave, or the three persons in the Trinity; but it was afterwards laid aside because the Arians used it.

There are abundance of ceremonies recorded by ecclesiastical writers, as used in baptism, which are now laid aside, though there are not wanting those who contend for their re-admission. It is a matter of controversy whether, in the primitive times, any but adults were baptized, several learned men contending that infants were admitted to this sacrament.

Formerly there were great disputes whether baptism of heretics was valid; the general opinion ran for the affirmative, provided it was conferred in the name of the Trinity; and therefore they allowed that given by laymen, or even by women, in cases of necessity. It was the doctrine of many of the fathers that baptism washed away all previous sins, and that there was no atonement for sins committed after baptism. On this account many deferred that sacrament till they were arrived at the last stage of life, and were pretty safe from the danger of sinning any more. This they termed *clinic*, signifying death-bed baptism.

HAND-FESTING.

Hand-festing was an ancient custom, as a substitute for marriage, by joining hands, which lasted for a year; when, if the parties were agreeable, it was renewed. The children (if any) were kept by the inconstant.

BIDDENDEN CAKES.

Hasted, in his "History of Kent," speaking of Biddenden, tells us that 'twenty acres of land, called the Bread-and-Cheese land, lying in five pieces, were given by persons unknown, the yearly rents to be distributed among the poor of this parish. This is yearly done on Easter Sunday, in the afternoon, in 600 cakes, each of which has the figures of two women impressed upon it, and they are given to all who attend the church; and 270 loaves, weighing three pounds and-a-half a-piece, to which latter is added one pound and-a-half of cheese, are given to the parishioners only at the same time. There is a vulgar tradition in these parts, that the figures on the cakes represent the donors of this gift, being two women, twins, who were joined together in their bodies, and lived together so till they were between twenty and thirty years of age. But this seems without foundation. The truth seems to be that it was the gift of two maidens of the name of Preston, and that the print of the women on the cakes has taken place only

within the last century, and was made to represent two poor widows as the general objects of a charitable benefaction.'

CROSS BUNS.

While seasons keep rolling, and ages glide by,
Like clouds in their circuit, beneath the blue sky,
Shall the proud sons of *wealth* bid the *poor* man *begone*,
Whom the sunbeams of luxury never shone on?
Oh no! nor the *cry*, howe'er simple it runs,
The cry on Good Friday of "*Buns, hot cross buns.*"

The *bun*, like a relic of truth, brings to mind,
How the mighty REDEEMER once died for mankind!
Like a record portrays where the sceptic waves toss,
How He bled, and for man, on the soul-saving cross!
Oh! blame not the cry, then, though simple it runs,
The cry on Good Friday of "*Buns, hot cross buns.*"

The infidel shudders that ne'er shook before,
When death points the dart that proclaims he's no more,
To that God prays for help he had *dared* to *deny*,
And calls for forgiveness with life's latest sigh!
Oh! blame not the cry, then, though simple it runs,
The cry on Good Friday of "*Buns, hot cross buns.*"

There's a balm in that voice which endearingly cries,
"The soul shall exist when mortality dies!"
There's a sweet in that thought like the rose's sweet breath,
Which tells and makes certain a triumph o'er death!
Oh! blame not the cry, then, though simple it runs,
The cry on Good Friday of "*Buns, hot cross buns.*"

UTOPIA.

This custom was supposed to originate from the fast of Good Friday, but it is also in remembrance of the apostolic custom of breaking bread from house to house; and it does not appear at all improbable that buns or cakes, something like those in use at present, were employed in this manner in the early ages. It is to be observed also, that if four persons divide a bun among them, each taking a division, they will naturally stand in the form of a cross, and the bun will break at its partitions. Thus, both the position of the parties, and the figure to which the bun breaks, as well as the act of breaking, are emblematical of the crucifixion.

Bryant says, that *boun* was the sacred bread anciently offered to the gods. The Jewish women ask, in allusion to this custom, "Did we make her cakes to worship her?"—Jer. chap. xliv. 19). Hutchinson says, "small loaves of bread peculiar in their form, being long and sharp at both ends, are called Buns." These he derives as above, and says, "We only retain the name and form of the *boun;* the sacred uses are no more."

"There is an old saying," says Chambers, in his "Book of Days," "that hot cross-buns, if properly made, will never get mouldy."

"To make them properly, you must do the whole of the business on the Good Friday itself; the materials must be mixed, the dough made, and the buns baked

on that day, and this, I think, before a certain hour; but whether this hour is sunrise or church-time, I cannot say. Perhaps the spice which enters into the composition of hot cross-buns, has as much to do with the result as anything, but, *experto crede*, you may keep them for years without their getting mouldy."

BRIDE CAKE.

The custom of having bride cakes at marriages among the Christians, derives its origin from the Jews. At the marriage ceremony of the latter, they scatter corn on and about the bride and bridegroom, repeating at the same time the Scripture phrase, *crescite et multiplicamini*, that is, *increase and multiply*. The custom is allegorical of an increase both in children and substance. Its first origin was from the Roman custom, called *Confarreation*.

MINCE PIES.

These pies were formerly made in the shape of a cradle, or a cratch, or a manger, and were first derived from the practice at Rome of presenting the fathers of the Vatican with paste images and sweetmeats. In a tract printed in the time of Queen Elizabeth or James I. they are called *minched* pies.

CHRISTMAS-BOXES.

The institution of Christmas-boxes has descended to us from the times of the ancient Romans, who at the season of the Saturnalia, practised universally the custom of giving and receiving presents. The fathers of the Church denounced this practice by Christians, on account of its heathen origin. An old writer, John Dunton, in "The Athenian Oracle," gives the Church herself the credit of originating Christmas-boxes, which he says are "as ancient as the word *mass*, which the Roman priests invented from the Latin word '*mitto*,' to send, by putting the people in mind to send gifts, offerings, oblations, to have masses said for everything almost, that no ship goes out to the Indies but the priests have a box in that ship, under the protection of some saint. And for masses, as they cant, to be said for them to that saint, &c., the poor people must put something into the priests' box, which is not to be opened till the ship's return. Thus the mass at that time was '*Christ's-mass*,' and the box '*Christ's-mass box*,' that masses might be made by the priests to the saints, to forgive the people the debaucheries of that time; and from this, servants had liberty to get *box-money*, because they might be enabled to pay the priest for masses, because, *no penny, no paternoster*."

In Scotland, Christmas-boxes are termed *handsels*,

but they are scarcely ever claimed till after the commencement of the new year.

FISH AND THE RING; STEPNEY CHURCHYARD.

In the wall, just below the great eastern window of Stepney church, on an elegant white marble slab, which has been lately repaired and beautified (adorned with a cherub, urns, volutes, palm branches, and these arms—Paley 6 or, a bend, 3 mullets, Elton, impaling a fish—and in the dexter chief point, annulet, between two bends wavy), is this inscription :—" Here lyeth interred, the body of Dame Rebecca Berry, the wife of Thomas Elton, of Stratford-Bow, Gent., who departed this life, April 26th, 1696, aged 52.

This monument, in all probability, from the circumstance of the arms, has given rise to a tradition, that Dame Berry was the heroine of a popular ballad, called "The Cruel Knight, or the Fortunate Farmer's Daughter;" the story of which is briefly as follows :—" A knight passing a cot, hears the cries of a woman in labour. His knowledge in the occult sciences informs him, that the child then born is destined to become his wife; he endeavours to evade the decrees of fate, and to avoid so ignoble an alliance by various attempts to destroy the child, but which are defeated. At length, when grown to woman's estate, he takes her to the sea-side, intending to drown her, but relents; at the same time, throwing a ring into the

sea, he commands her never to see his face again on pain of death, unless she shall produce the ring. She afterwards becomes a cook in a gentleman's family, and finds the ring in a *cod-fish*, as she is dressing it for dinner. The marriage takes place, of course. This story is devoutly believed in the once suburban, but now crowded, hamlet of Stepney.

GIVING QUARTER.

This custom, so well known in warfare, had its origin in an agreement between the Dutch and Spaniards, that the ransom of an officer or soldier should be the *quarter* of his year's pay. Hence to beg quarter, was to offer a quarter of their pay for personal safety; and to refuse quarter, was not to accept the offered ransom.

LORD MAYOR'S DAY.

Lord Mayor's day in London was first made annual in the year 1214. Until that period, the chief magistrate was appointed for life.

Before the alteration of the style, in 1752, the Lord Mayors of London came into office on the 29th October, on which account it would seem that, ever since 1800, the Lord Mayor's day ought to have been on the 10th of November instead of the 9th, the difference between the old and new style being 12 days.

LORD MAYOR'S SHOW.

This show, says Hone in his "Ancient Mysteries," is the only state exhibition in the metropolis that remains as a memorial of the great doings in the time of the pageants. In a curious description of the show as it was managed in 1575, it is related, that "to make way in the streetes, certayne men were employed, apparalled like devells and wylde men, with skybbs and certain beadells."

The number of persons who dined at Guildhall was 1,000, all at the charge of the mayor and the two sheriffs. "This feast (the writer continues) costeth £400, whereof the mayor payeth £200 and each of the sheriffs £100. Immediately after dyner they go to the church of St. Paule, the men bearynge staff-torches and targetts, which torches are lighted when it is late, before they come from evenynge prayer." In 1585, there were children in the procession, who personified the city, magnanimity, loyalty, science, the country, and the river Thames; they also represented a soldier, a sailor, and nymphs with appropriate speeches. The show opened with a Moor on the back of a lynx. On Sir Thomas Middleton's mayoralty, in 1613, the solemnity is described as unparalleled for the cost, art, and magnificence of the shows, pageants, chariots, morning, noon, and night triumphs.

In 1616 for the mayoralty of Sir John Leman, of

the Fishmongers' Company, the first pageant was a fishing boat, with fishermen "seriously at labour, drawing up their nets, laden with living fish, and bestowing them bountifully upon the people. These moving pageants were placed on stages, provided with wheels, which were concealed by drapery, the latter being painted to resemble the waves of the sea. Next came a crowned dolphin, in allusion to the lord mayor and his company's arms, and because it is a fish inclined much by nature to musique, Arion, a famous musician and poet, rideth on his back. Then followed the king of the Moors, attended by six tributary kings on horseback, succeeded by a lemon tree richly laden with fruit and flowers (a pun upon the lord mayor's name), then came a bower adorned with the names and arms of all members of the Fishmongers' Company who had served the office of mayor, with Sir William Walworth inside, an armed officer on one side, with the head of Wat Tyler, and the Genius of London (represented by a crowned angel with golden wings) on the other." Lastly came the great pageant drawn by mermen and mermaids "memorizing London's great day of deliverance," when Tyler was slain; on the top sat a victorious angel, and King Richard was represented beneath, surrounded by impersonations of royal and kingly virtues.

On Lord Mayor's day, 1671, the King, Queen, and

Duke of York, and most of the nobility, being present, there were sundry shows, shapes, scenes, speeches, and songs in parts; and the like in 1672 and 1673, when the King again graced the triumphs.

In 1687, the pageants of Sir John Shorter, knt., as Lord Mayor, were very splendid. He was of the company of goldsmiths, and out of compliment to their patron saint, Dunstan, who was himself a goldsmith, they had a pageant representing the miracle of Dunstan and the Devil.

> "St. Dunstan, as the story goes,
> Once pulled the devil by the nose
> With red-hot tongs, which made him roar,
> That he was heard three miles or more."

The last Lord Mayor who rode on horseback at his mayoralty was Sir Gilbert Heathcote, in the reign of Queen Anne. The modern exhibitions, bettered as they are by the men in armour, have no pretensions to vie with the grandeur of the London triumphs. Even Gog and Magog, who were *then* only made of wicker-work and pasteboard, yearly graced the procession, and when that eminent annual service was over, remounted their old stations in Guildhall, till, by reason of their very great age, old Time, with his auxiliaries—the city rats and mice—had eaten up all their entrails.

The earliest Lord Mayor's pageant on record is the one described by Matthew Paris as taking place in 1236, on the occasion of the passage of King

Henry III. and Eleanor of Provence, through the city of Westminster. The Lord Mayor's show of 1876 was remarkable from the fact of thirteen elephants taking part in it.

FREEDOM OF ALNWICK.

When a person takes up his freedom in the town of Alnwick, he is obliged, by a clause in the charter of that place, to jump into an adjacent bog, in which sometimes he must sink to his chin. This custom is said to have been imposed by King John, who travelling this way, and his horse sinking fast in this hole, took this method of punishing the people of this town for not keeping the road in better order.

LONDON CRIES.

In the time of Henry VI., an antiquary writes, that London cries consisted of—fine felt hats and spectacles; peas, strawberries, cherries, pepper, saffron, hot sheeps'-feet, mackerel, green-peas, ribs of beef, pie, &c. In the Pepysian Library are two very ancient sets of cries, cut in wood, with inscriptions; among others are, "Buy my rope of onions, white St. Thomas's onions; rosemary and bays; bread and meat for poor prisoners; ends of gold and silver; marking stones; a mat for a bed; maids hang out your lights;

marrowbones; ells or yards; hand-strings or hand-kercher *buttons*; small coal penny a peck! I have skreens at your desire, to keep your butey from the fire," &c., &c.

Formerly it was a practice to set the London cries to music, retaining their peculiar musical notes.

MASQUERADES.

This species of amusement had its origin in Italy, where, according to Hall's "Chronicle," they had become fashionable as early as the beginning of the 16th century. Of its introduction into England, Hall thus speaks: "On the date of the Epiphanie at night (A.D. 1512-13), the King (Henry VIII.) with eleven others were disguised after the manner of Italie called a maske, a thing not seen afore in England; they were appareled in garments long and brode, wroughte all with golde, with visers and cappes of golde; and after the banket done, these maskers came in with the six gentlemen disguised in Silk" (in all probability the domino of more recent times), "barynge staffe torches, and desired the ladies to daunce; some were content; and some that knew the fashion of it refused, because it was not a thing commonly seen. And after thei danced and commoned together, as the fashion of the maskes is, thei took their leave and departed, and so did the quene and all the ladies." The invention of masquerades is ascribed to Granacci, who died in 1543.

ORIGINAL DINNERS.

In 1609, Christian, Elector of Saxony, defrayed for 1,600 guests, who, at the sound of the trumpet, saw the table covered. The Elector himself remained at table six hours; and that time nothing was done but to contend which of the party should eat the most and drink the largest. The custom of feasting was not confined to the great; all ranks participated in the sensual propensity, against which sumptuary laws proved wholly unavailing. In the town of Munden, in Brunswick, it was ordained that the dinner should not last above three hours, and that even a wedding feast should not exceed twenty-four dishes, allowing ten persons to every dish.

LADIES APPEARING AT COURT.

Anne of Brittany, wife of Charles VIII., and Louis XII., kings of France, was the first who introduced the fashion of ladies appearing publicly at court. This fashion was introduced much later in England, when, even down to the Revolution, women of rank never appeared in the streets without a mask. In Scotland, the veil or plaid continued much longer in fashion, and with which every woman was covered.

SMOKING AND TAKING SNUFF.

Tobacco is said to have been first brought into England by Captain R. Greenfield and Sir Francis Drake about the year 1586, during the reign of Elizabeth. Alehouses are at present licensed to deal in tobacco, but it was not so from the beginning; for so great an incentive was it thought to drunkenness, that it was strictly forbidden to be taken in any alehouses in the reign of James I. A pamphlet on the "Natural History of Tobacco," in the Harleian Miscellany, says, "The English are said to have had their pipes of clay from the Virginians," who were styled barbarians; and the origin of manufacturing tobacco into snuff is thus given to the sister kingdom. "The Irishmen do most commonly powder their tobacco, and snuff it up their nostrils."

HOWLING AT IRISH FUNERALS.

The Irish *howl* at funerals originated from the Roman outcry at the decease of their friends, they hoping thus to awaken the soul, which they supposed might lie inactive. The *conclamatio* over the Phœnician Dido, as described by Virgil, is similar to the Irish cry. From which it is clear the custom is of Phœnician origin.

GRACE AT MEAT.

The table was considered by the ancient Greeks as the altar of friendship, and held sacred; and they would not partake of any meat till they had offered part of it as the first-fruits to their gods. The ancient Jews offered up prayers always before meat, and from their example the primitive Christians did the same.

GOOSE ON MICHAELMAS DAY.

There is a current, but erroneous report, assigning to Queen Elizabeth the origin of this custom.

The joyful tidings of the defeat of the Spanish armada arrived on Michaelmas day, and were communicated to Queen Elizabeth whilst at dinner partaking of a goose; but there is evidence to prove that this custom was practised long before the destruction of the Spanish armada. Brand, in his "Popular Antiquities," traces it as far back as the tenth year of the reign of King Edward IV.

WELSH LEEK AS A BADGE OF HONOUR.

Upon the first of March King Cadwallo met a Saxon army in the field. In order to distinguish his men from their enemies, he, from an adjoining field of leeks, placed one in each of their hats; and having gained a signal and decisive victory over the Saxons,

the leek became the future badge of honour among the Welsh, and particularly worn on the 1st of March, or St. David's Day.

SHAMROCK, THE IRISH BADGE OF HONOUR.

The wild trefoil was very highly regarded in the superstitions of the ancient Druids, and has still medicinal virtues of a particular kind accredited to it by the more remote Highlanders of Scotland, where it is culled according to the ancient rites.

"In the list of plants," says a Scotch statistical writer, "must be reckoned the *seamrog*, or the wild trefoil, in great estimation of old by the Druids. It is still considered as an anodyne in the diseases of cattle; from this circumstance it has derived its name, *seimh*, in the Gaelic, signifying pacific or soothing. When gathered, it is plucked with the left hand. The person thus employed must be silent, and never look back till the business be finished."

This is the seamrog, or *shamrog*, worn by Irishmen in their hats, as O'Brien says, "by way of a cross on St. Patrick's day in memory of this great saint." It is said, that when St. Patrick landed near Wicklow to convert the Irish in 433, the Pagan inhabitants were ready to stone him; he requested to be heard, and endeavoured to explain God to them as the Trinity in Unity, but they could not understand him; till, plucking a trefoil, or shamrog, from the

ground, he said, "Is it not as possible for the Father, Son, and Holy Ghost, as for these three leaves, to grow upon a single stalk?" "Then," says Brand, "the Irish were immediately convinced, and became converts to Christianity; and in memory of which event, the Irish have ever since worn the shamrog, or shamrock, as a badge of honour."

THE SCOTTISH THISTLE.

The origin of the national badge is thus handed down by tradition :—When the Danes invaded Scotland, it was deemed unwarlike to attack an enemy in the darkness of night, instead of a pitched battle by day; but, on one occasion, the invaders resolved to avail themselves of stratagem, and, in order to prevent their tramp from being heard, they marched barefooted. They had thus neared the Scottish force unobserved, when a Dane unluckily stepped with his foot upon a superbly prickled thistle, and uttered a cry of pain, which discovered the assailants to the Scots, who ran to their arms, and defeated the foe with great slaughter. The thistle was immediately adopted as the insignia of Scotland.

ELECTION RIBBONS.

These party emblems were first introduced March 14th, 1681.—The "Protestant Intelligencer" states,

after mentioning the Parliament that was held at Oxford this year, "on which occasion the representatives of the city of London assembled at Guildhall on the 17th of March, for the purpose of commencing their journey. Many of the citizens met them there, intending to accompany them part of their way, together with others who were deputed to go to Oxford as a sort of Council to the city members. Some of our ingenious London weavers had against this day contrived a very fine fancy, that is, a blue satin ribbon, having these words plainly and legibly wrought upon it, 'No Popery,' 'No Slavery,' which, being tied up in knots, were worn in the hats of the horsemen who accompanied our members." Such was the origin of wearing ribbons on electioneering occasions.

PERAMBULATING PARISHES ON ASCENSION DAY.

This custom is of considerable antiquity. Spelman thinks it was derived from the heathens, and that it is an imitation of the feast called Terminalia, which was observed in the month of February, in honour of the god Terminius, who was supposed to preside over bounds and limits, and to punish all unlawful usurpations of land.

According to other authorities, it was derived from an ancient custom among the Romans, called Termi-

nalia and Ambarvalia, which were festivals in honour of the god Terminius and the goddess Ceres. It was early adopted by the Christian Church, and was appointed to be observed on one of the Rogation days, which were the three days preceding Ascension Day. These days were so called from having been set apart by Manerius, Bishop of Vienna, for special prayer and fasting, on account of the frequent earthquakes which had destroyed, or greatly injured, vegetation. Before the Reformation the parochial perambulations were conducted with great ceremony. The lord of the manor, with a large banner, priests in surplices and with crosses, and other persons with hand-bells, banners and staves, followed by a large number of the parishioners, walked round the parish, stopping at crosses, forming crosses on the ground, saying or singing gospels to the corn, and allowing drinkings and good cheer. At the Reformation the custom, shorn of superstitious ceremonies, was retained. A homily was prepared, and injunctions issued, that "the people should once in the year, at the time accustomed, with the rector, vicar, or curate, and the substantial men of the parish, walk about the parishes as they were accustomed, and at their return to the church make common prayer. And the curate, in their said common perambulations, was at certain convenient places to admonish the people to give thanks to God (while beholding of his benefits), and

for the increase and abundance of his fruits upon the face of the earth with the saying of the 103rd Psalm. At which time also the said minister was required to inculcate these, or such like sentences, 'Cursed be he which translateth the bounds and doles of his neighbour;' or such other order of prayers as should be lawfully appointed."

In some parts of the country it was formerly the practice to "bump" two or three boys, that is, a certain part of their person was swung against a wall, post, or tree, which was a very effectual mode of preserving in their minds the recollection of the ceremony they took part in.

THE PASSING BELL.

The passing bell, so called, because the defunct has *passed* from one state to another, owes its origin to an idea of sanctity attached to bells by the early Romanists, who believed that the sound of these holy instruments of percussion, actually drove the devil away from the soul of the departing Christian.

Durand, who flourished about the end of the twelfth century, tells us in his "Rationale," "When any one is dying, bells must be tolled, that the people may put up their prayers, twice for a woman, and thrice for a man; if for a clergyman, as many times as he had orders; and, at the conclusion, a peal on all the bells,

to distinguish the quality of the person for whom the people are to put up their prayers. A bell, too, must be rung when the corpse is conducted to church, and during the bringing it out of the church to the grave."

"Come list and hark, the bell doth toll
For some but now departing soul,
Whom even now those ominous fowle,
The bat, the night-jar, or screech owl
Lament; hark! I hear the wilde wolfe howle
In this black night that seems to scowle,
All these my black book shall enscrole.
For hark! still, still the bell doth toll
For some but now departing soul."

RAPE OF LUCRECE.

BELL-RINGERS' CUSTOMS.—RINGERS' JUGS. THE HADLEIGH JUG.

There is a curious jug or pitcher belonging to the ringers of Hadleigh. It is a *vas ansatum* having two ears, is circular in shape, swelling out in the middle, and being more contracted at the ends. It is brown earthenware glazed. It holds sixteen quarts, and bears this inscription very rudely, indented apparently with a chisel when the clay was soft; the first word ME or perhaps M. E. I. is in italics, the rest in Roman capitals :—

"Me, Thomas Windle, Isaac Bunn, John Mann, Adam Sage, George Bond, Thomas Goldsborough,

Robert Smith, Henry West." No doubt the names of the eight ringers.

Below the names,—

> "If you love me doe not lend me,
> Euse me often and keep me clenly,
> Fill me full or not at all,
> If it be strong, and not with small."

Below all, in the front, is the word Hadly; underneath one handle is the date, 17 F. G. 15, and under the other 17 R. O. 15, the letters probably the initials of the potters. The jug is in the possession of Mr. Pettitt, of the Eight Bells Inn, who holds it for the ringers, of whom he is the leader. It is still occasionally used on the occasion of any profitable wedding, and filled every Christmas by mine host, when the ringers assemble for a frolic, with strong beer, which goes by the name of old King William, and strangers going in are expected to pay sixpence to assist in keeping it full, according to its own request.

The ringers' pot—a brown glazed jug with handle, holding about two gallons—having the following inscription in rude letters:—

> "Here you may see what
> I request of Hanst (honest) Gentlemen
> My Baly (belly) filed of the Bast I com
> But now and then. 1716."

Was formerly carried from house to house by the bell-ringers of Ixworth, in Suffolk, to receive whatever

beer the liberal parishioners might be disposed to bestow. It has been disused about fifty years. It was probably made at the celebrated pottery in the neighbouring parish of Wattisfield.

A similar kind of jug, both in shape and size, to that of Hadleigh, belongs to the ringers of Clare. On one side is a crown in faint relief, under that a bell in large proportion, and on it impressed in italics :—

"Campane
Sonant canore."

Beneath the clapper is this,—

"Clare Ringers,
1729."

Near the base there is an aperture for the tap to draw off the beer, there being no spout or lip.

At Hinderclay, in Suffolk, is a ringer's pitcher, still preserved in the church tower, of form and size similar to the Hadleigh jug; it is thus inscribed :—

"By Samuel Moss this pitcher was given to the noble society of ringers, at Hinderclay, viz, Tho. Sturgeon, Ed. Lock, John Haws, Ric. Ruddock, and Relf Chapman, to which society he once belonged, and left in the year 1702.

From London I was sent
As plainly doth appear,
It was to this intent—
To be filled with strong beer.
Pray remember the pitcher when empty."

A similar pitcher is in the adjoining church tower of Garboldisham, Norfolk.

At the Mackworth Arms, at Swansea, a similar kind of jug may be seen in a niche on the staircase, but the colour is light yellow, and the workmanship of a superior order; it has but one handle, and the following inscription, in two lines :—

"Come fill me well with liquor sweet, and that is good when friends do meet,
When I am full then drink about, I ne'er will fail till all is out."

Underneath were representations of flowers, birds, and fishes.

There is in the Norfolk and Norwich Museum a large jug, which was presented in July, 1831, by the Revd. G. R. Leathes, of Shrophan. It is of brown earth, glazed, dated 1676, and inscribed :—

"John Wayman,
J.F.
Come, Brother, shall we join?
Give me your twopence—here is mine."

This most likely belonged to a company of Shrophan ringers. It has but one handle, and is rather curiously ornamented.

OUTLAWRY.

Some may derive the antiquity of Outlawry from Cain, who for the murder of his brother, was, as it

were, out of the protection of the law; or, as the ancient English would say, "a friendless man;" however, although we cannot ascend so high as Cain, certain it is that this kind of punishment is very ancient, for Cæsar, speaking of the Druids, saith thus—"Whoever he is that obeys not their sentence, they forbid him their sacrifices, which is amongst them the most grievous of punishments; for they who are thus interdicted, are accounted in the number of the most impious and wicked,—all people shunning them, and refusing their conversation, lest they should receive damage by the infection thereof; nor is justice to be afforded them at their desire, nor any honour allowed unto them."

Bracton describes the nature of our English outlawry thus:—"When any person is outlawed justly, and according to the law of the land, let us see what he suffers by this his outlawry, if after the first summons he doth not appear. First, therefore, be it known, he forfeits his country and the kingdom, and becometh a banished man, such an one as the English call *utlaugh;* but anciently they had wont to call him 'a friendless man,' whereby it seemeth he forfeiteth his friends, so that if, after such outlawry and expulsion, any one shall willingly give him food, and entertain him, or knowingly converse with him in any sort whatever, or shall shelter him and hide him, he is to undergo the same punishment as the person

outlawed ought to do, which is to lose all his goods, and also his life, unless it please the king to be more merciful to him," &c.

CARVING AT TABLE BY LADIES.

This custom, Verstegan says, originated among our Saxon ancestors, and the title of lady sprung from this office; as *laford*, or *loafgiver* (now lord), was so called from his maintaining a number of dependants; so *leaf-dian*, or *loaf-dian*, i.e., loaf-server, is the origin of lady, she serving it to the guests.

GAMMON OF BACON AT EASTER.

Drake, in his "Shakespeare and his Times," says, the custom of eating a gammon of bacon at Easter, still maintained in some parts of England, is founded on the abhorrence our forefathers thought proper to express, in that way, towards the Jews at the season of commemorating the resurrection.

EPPING HUNT.

Fitzstephen informs us, that the hunting at Epping and round London at Easter time, commenced in 1226, when King Henry III. confirmed to the citizens of London free warren, or liberty to hunt a circuit

about their city, in the warren of Staines, Hainhault* forest, &c.; and in ancient times the lord mayor, aldermen, and corporation, attended by a due number of their constituents, availed themselves of this right of chase in solemn guise.

PETER PENCE.

The popular name of an impost otherwise termed "the fee of Rome;" orignally a voluntary offer by the faithful to the see of Rome, afterwards a due levied in various amounts from every house or family in a country. Peter pence were paid in France, Poland, and other countries. In England, this tax was recognized by the Norman laws of William the Conqueror. Edward III. discontinued the payment when the popes resided at Avignon, but it was afterwards revived, and finally ceased in the reign of Henry VIII.

NIGHTLY WATCH.

The curfew bell was commanded by William the Conqueror to be nightly rung at eight o'clock, as a

* What is now called Epping Forest, was formerly a part of the Forest of Hainhault. Epping Forest, through the spirited conduct of the Corporation of London in proceeding in Chancery against persons who had unlawfully enclosed large portions of it, has now been secured for the enjoyment and recreation of the inhabitants of the metropolis.

warning or command that all people should then put out their fires and lights, and continued throughout the realm till the time of Henry I., when Stow says, "that it followed, by reason of warres within the realme, that many men gave themselves up to robbery and murders in the night."

It appears that the city of London was subject to these disorders till 1253, when Henry III. commanded watches to be kept in the cities and borough towns for the preservation of the peace; and further, that if from that time any murder or robbery was committed, the town in which it was done should be liable to the damages thereof. Such was the origin of the Nightly Watch.

PRESENTATION OF LORD MAYOR OF LONDON TO THE LORD CHANCELLOR.

King John granted to the citizens of London a charter, empowering them to choose their own mayor, yet by the same power they were generally obliged to present him to the king for his approbation, or, in his absence, to his justiciary; this custom still remaining, he is yearly *presented* to the lord chancellor, which many of the citizens regard as a needless ceremony; 'twill not be improper, says Maitland, to acquaint all who are of that mind, that this confirming power is so essential, that without it a mere stranger could act as well.

COUNTING OF HOB-NAILS, ETC.

The year 1235 is memorable for a little city incident, which has contrived to transmit its remembrance to our times, by means of an annual ceremony at swearing in the sheriffs, September 30, before the cursitor barons of the Exchequer, which is performed with much solemnity by one of the aldermen, in presence of the lord mayor, who goes into, and continues in the court covered. One Walter le Bruin, a farrier, obtained a grant from the crown of a certain spot of ground in the Strand, in the parish of Clement Danes, whereon to erect a forge for carrying on his business. For this the city was to pay annually an acknowledgment, or quit-rent, of six horse-shoes, with the nails appertaining, at the King's Exchequer, Westminster. The forge and manufactory exist no longer, but the acknowledgment, after a lapse of so many ages, continues still to be paid.

FEAST OF ASSES.

The feast of asses in France was held in honour of Balaam's ass, when the clergy, at Christmas, walked in procession, dressed so as to represent the prophets. Suppressed early—before 1445.

HOAXING.

The first hoax of a modern kind on record was practised by a wag in the reign of Queen Anne. It appeared in the papers of that time :—

"A well-dressed man rode down the king's road from Fulham at a most furious rate, commanding each turnpike to be thrown open, as he was a messenger conveying the news of the Queen's sudden death. The alarm instantly spread into every quarter of the city; the trained bands, who were on their parade, desisted from their exercise, furled their colours, and returned home with their arms reversed. The shopkeepers began to collect their sables, when the jest was discovered—not the author of it."

GOES OF LIQUOR.

The tavern called the Queen's Head, in Duke's Court, Bow Street, was once kept by a facetious individual of the name of Jupp. Two celebrated characters, Annesley Shay and Bob Todrington, a sporting man (caricatured by old Dighton, and nicknamed by him the "knowing one," from his having converted to his own use a large sum of money intrusted to him by the noted Dick England, who was compelled to fly the country, having shot Mr. Rolls in a duel which had a fatal termination), met one evening

at the above place, went to the bar, and asked for half-a-quartern each, with a little cold water. In course of time they drank four-and-twenty, when Shay said to the other, "Now we'll go." "O no!" replied he, "we'll have another, and then go." This did not satisfy the Hibernians, and they continued drinking on till three in the morning, when they both agreed to GO, so that under the idea of going they made a long stay, and this was the origin of drinking or calling for Goes; but another, determined to eke out the measure his own way, used to call for a quartern at a time, and these, in the exercise of his humour, he called *stays*.

TARRING AND FEATHERING.

This custom, which had grown into disuse until just prior to the old American war, when it was revived with great avidity, to the cost of our custom-house officers on the other side of the Atlantic, takes its data or origin from the following:—Holinshed says, that in the reign of Richard Cœur-de-Lion, it was enacted, "If any man be taken with theft or pickery, and therein convicted, he shall have his head polled, and hot pitch poured on his pate, and upon that feathers of some pillow or cushion shaken aloft, that he may thereby be known as a thief, and at the next arrivals of the ships to any land, be put forth of the company

to seek his adventures, without all hope of return to his fellows."

LAW OF SHIPWRECK.

By the Act of 3rd Edward I., cap. 4, and 4th of the same king, cap. 2, it is enacted, that if a man, a dog, or a cat, escape alive out of any ship, such ship shall not be deemed a wreck. On the 6th December, 1824, the ship *Dart*, of Sunderland, drifted into Portsmouth without a soul on board; a live cat, however, being found in the cabin, she escaped becoming a droit of the Admiralty, and was given in charge of the sheriff, to be delivered to the owners.

SPITAL SERMONS.

These sermons, yearly preached at Easter, in Christ Church, Christ's Hospital, derive their name from the priory and hospital of our blessed Lady, St. Mary Spital, situated on the east side of Bishopsgate Street, with fields in the rear, which now form the suburb called Spitalfields. This hospital, founded in 1197, had a large churchyard, with a pulpit cross, from whence it was an ancient custom on Easter Monday, Tuesday, and Wednesday, for sermons to be preached on the resurrection, before the Lord Mayor, Aldermen, Sheriffs, and others, who sat in a house of two stories for the purpose, the Bishop of

London and the prelates being above them. In 1594, the pulpit was taken down, and a new one set up, and a large house for the governors and children of Christ's Hospital to sit in.* In April, 1559, Queen Elizabeth came in great state from St. Mary Spital, attended by a thousand men in harness, with shirts of mail, and corslets, and morris-pikes, and ten great pieces carried through London unto the court, with drums, flutes, and trumpets sounding, and two morris-dancers, and two white bears in a cart.† The Spital sermons were, after the Restoration, preached at St. Bride's, Fleet Street, but have been since removed to Christ Church, Newgate Street, where they are still preached every Easter Monday and Easter Tuesday, before the Lord Mayor and Aldermen.

LION SERMON.

A merchant of London,‡ about two centuries ago, went on a voyage to Africa; the ship was wrecked on the coast, and all perished save himself. Exhausted, and deeply impressed with his melancholy situation, he lay stretched on the shore, when to his surprise and fright he saw approaching him an immense lion! Petitioning the Almighty to spare

* Stow. † Maitland.

‡ Sir John Gager, who was Lord Mayor of London in 1646.

his life, he vowed, in return for such a boon, to give, on his arrival in England, a part of his wealth to the poor of his parish; likewise, to perpetuate his miraculous escape (should it be permitted him), to leave a certain sum* for the preaching of a sermon on the day on which it occurred. The tradition states, his prayer was heard, the lion looked on him and passed him; he shortly after had the gratification to see a vessel approach; he was taken on board, arrived in London, and fulfilled his vow. At the parish church of St. Catherine Cree, in Leadenhall Street, what is called the Lion Sermon is preached on the day of the aforesaid miraculous escape.

"Mighty monarch of the forest,
Noble Nature beats through thee;
All thy actions prove thee honest,
Courageous, merciful, brave, and free."

MAY-POLES.

The May-pole is up,
Now give me a cup;
I'll drink to the garlands arouud it;
But first unto those
Whose hands did compose
The glory of flowers that crown'd it.

Herrick.

---

* 20*s.* to the Minister—2*s.* 6*d.* to the Clerk—1*s.* to the Sexton.

London in former times abounded with May-poles, —they were called shafts. Jeffrey Chaucer, writing of a vain boaster, has these words, alluding to a shaft in Cornhill, near to the church of St. Andrew Undershaft—

"Right well aloft, and high you bear your head,
* * * * *
As you would bear the great shaft of Cornhill."*

This shaft, or May-pole, was kept in an alley in the vicinity, called Shaft Alley; and on the 1st of May was brought out, dressed with flowers and birds' eggs, and reared up near the church, amid the shoutings and rejoicings of the lookers-on.

At Gisor's Hall, (Gerard's) also, was a long shaft, and which was supposed by the ignorant to be the staff of one Geraldus, a giant, but which in fact was nothing more than a May-pole, that was wont to be yearly brought out on the 1st of May, and placed before the door.†

A processional engraving, by Vertue, among the prints of the Antiquarian Society, represents a May-pole at a door or two westward, beyond

"Where Catherine Street descends into the Strand."

Washington Irving says, "I shall never forget the delight I felt on first seeing a May-pole. It was on

---

* Formerly, Cornhill extended thus far. † Stow.

the banks of the Dee, close by the picturesque old bridge that stretches across the river from the quaint little city of Chester. I already had been carried back into former days by the antiquities of that venerable place; the examination of which is equal to turning over the pages of a black-letter volume, or gazing on the pictures in Froissart. The May-pole on the margin of that poetic stream completed the illusion. My fancy adorned it with wreaths of flowers, and peopled the green bank with all the dancing revelry of May-day.

"The mere sight of this May-pole gave a glow to my feelings, and spread a charm over the country for the rest of the day; and as I traversed a part of the fair plains of Cheshire, and the beautiful borders of Wales, and looked from among swelling hills down a long green valley, through which 'the Beva wound its wizard stream,' my imagination turned all into a perfect Arcadia. One can readily imagine what a gay scene it must have been in jolly old London, when the doors were decorated with flowering branches, when every hat was decked with hawthorn; and Robin Hood, Friar Tuck, Maid Marian, the morris-dancers, and all the other fantastic masks and revellers, were performing their antics about the May-pole in every part of the city."

The May-pole is of Roman origin, and formed part of the games of Flora; but it is mere conjecture as to

the period when it was first introduced into this country. The Puritans caused the May-poles to be uprooted, but after the Restoration they were everywhere re-erected. In 1661 the most renowned London May-pole was erected in the Strand. It was brought in triumph with drums beating, flags flying, and music playing, from Scotland Yard to the opening of Little Drury Lane, opposite Somerset House, (afterwards called in consequence, "May-pole Alley"), It was 134 feet high, and was raised by seamen sent for the purpose by the Duke of York, and decorated with three gilt crowns and other enrichments. Four years afterwards this famous pole was taken down, Sir Isaac Newton having purchased it, and was taken to Wanstead, where it was used as a support to the great telescope (124 feet in length), which had been presented to the Royal Society by the French astronomer M. Hugon.

The May-pole in this country must be numbered among the things of the past, but it may still be seen in remote villages in Bavaria; and Longfellow speaks of their being found in every village in Sweden, with wreaths, roses, and ribands streaming in the wind, and noisy weathercocks on the top.

WHIPPING OF APPLE-TREES.

There are various customs still prevalent in honour of the goddess Pomona, whom it was said presided over

fruit. Among others, is that of whipping the apple-trees, in order that they may produce a plentiful crop. This custom is still observed at Warkingham, in Surrey. Early in the spring the boys go round to several orchards in the parish, and having performed the ceremony, they carry a little bag to the house, when the good woman gives them some meal or oat-meal.

ETON MONTEM.

The triennial custom of the Eton scholars parading to Salt-hill, and distributing salt, originated in the early days of monkish superstition, when the friars used to sell their consecrated salt for medical purposes. This festival used to be celebrated on Whit-Tuesday, but previous to 1759 it took place on the first Tuesday in Hilary Term. A collection was made by some of the boys, who were termed salt-bearers, from the spectators, on behalf of the captain of the school, towards defraying his expenses at the University; and sometimes as much as £1,000 has been collected. The Montem was abolished in 1847, on the representation of the Master of the College to Her Majesty and the Government, that its celebration was attended with certain inconveniences. Its abolition was, however, vigorously opposed by many influential persons who had been educated at Eton.

SWEARING BY BELL, BOOK, AND CANDLE.

This originated in the manner of the Pope's blessing the world yearly, from the balcony of St. Peter's at Rome. He holds a wax taper lighted, a cardinal reads a curse on all heretics, and no sooner is the last word uttered, than the bell tolls, and the Pope changes the curse into a blessing, throwing down his taper among the people.

TANSEY PUDDING ON EASTER DAY.

The eating of tansey pudding at Easter, and particularly on Easter Sunday, is derived from the Romish church. Tansey symbolized the bitter herbs used by the Jews at their paschal; but that the people might show a proper abhorrence of the Jews, they ate also from a gammon of bacon at Easter, as many still do in several country places at this season, without knowing from whence this practice is derived.

CHANTING IN CATHEDRALS.

The practice of Singing in Antiphony, *i.e.*, by change or course, now on one side and now on the other, which is still preserved in cathedrals, was the practice of the churches in the earliest ages of Christianity, and was no doubt derived from the usages

of the Jewish ritual.* In the reign of Theodosius, towards the latter end of the fourth century, St. Ambrose, bishop of Milan, introduced into the churches of that place what is called the Ambrosian chant, in order to rectify the practice of ecclesiastical chanting, which was then falling into great confusion; and St. Augustine, when speaking of his first entrance into the church there after his conversion, says—"The voices flowed in at my ears, truth was distilled in my heart, and the affection of piety overflowed in sweet tears of joy." That splendidly sublime composition, the *Te Deum*, is generally attributed to St. Ambrose, though the Benedietine editors of his works do not describe it as his; whilst by Cave and Stillingfleet it is said to have been composed by him in conjunction with St. Augustine; and Usher ascribes it to Nicentius. The method of singing and chanting was, according to Eusebius, first established by St. Ambrose at Antioch, where he had long resided.

SALIQUE LAW IN FRANCE.

The Salique law, or the ancient and fundamental law of the kingdom of France, is usually supposed to

* St. Ignatius, who was a disciple of St. John, is generally said to be the first who suggested to the Jewish Christians the method of singing psalms and hymns alternately; dividing the singers into two bands or choirs placed on opposite sides.

have been made by Pharamond, or at least by Clovis, in virtue whereof males only are to inherit. Du Haillan, after a critical examination, declares it to have been an expedient of Philip the Long, in 1316, for the exclusion of the daughter of Lewis Hutin from inheriting the crown.

Father Daniel, on the other hand, maintains, that it is quoted by authors more ancient than Philip the Long, and that Clovis is the real author of it. This law has not any particular regard to the crown of France: it only imports, in general, that in Salic land no part of the inheritance shall fall to any female, but the whole to the male sex. By Salic lands, or inheritances, were anciently denoted among us all lands, by whatever tenure held, whether noble or base, from the succession whereto women were excluded by the Salic law; for they were by it admitted to inherit nothing but movables and purchases wherever there were any males.

COIN OF DORT.

Upon the coin of Dort, or Dordrecht, in Holland, is a cow, under which is sitting a milkmaid. The same representation is *in relievo* on the pyramid of an elegant fountain in that beautiful town. Its origin is from the following historical fact:—When the united provinces were struggling for their liberty, two

beautiful daughters of a rich farmer, on their way to the town with milk, observed, not far from their path, several Spanish soldiers concealed behind some hedges. The patriotic maidens pretended not to have seen anything, pursued their journey, and, as soon as they arrived in the city, insisted upon an admission to the burgomaster, who had not yet left his bed; they were admitted, and related what they had discovered. He assembled the council, measures were immediately taken, the sluices were opened, and a number of the enemy lost their lives in the water. The magistrates, in a body, honoured the farmer with a visit, where they thanked his daughters for the act of patriotism which saved the town; they afterwards indemnified him fully for the loss he sustained from the inundation, and the most distinguished young citizens vied with each other who should be honoured with the hands of those virtuous milkmaids.

ARMS OF THE COBBLERS OF FLANDERS.

The emperor Charles V., being curious to know the sentiments of his meanest subjects concerning himself and his administration, often went *incog.*, and mixed himself in such companies and conversations as he thought proper. One night, at Brussels, his boot requiring immediate mending, he was directed to a cobbler. Unluckily, it happened to be St. Crispin's

Day, or holiday, and, instead of finding the cobbler inclined for work, he was in the height of his jollity among his acquaintances. The emperor acquainted him with what he wanted, and offered him a handsome gratuity. "What, friend?" says the fellow, "do you know no better than to ask one of our craft to work on St. Crispin? Was it Charles himself, I'd not do a stitch for him now; but if you'll come in and drink St. Crispin, do, and welcome: we are as merry as the emperor can be." The emperor accepted the offer: but while he was contemplating their rude pleasure instead of joining in it, the jovial host thus accosts him: "What, I suppose you are some courtier politician or other, by that contemplative phiz; but be you who, or what you will, you are heartily welcome: drink about, here's Charles the Fifth's health." "Then you love Charles the Fifth?" replied the emperor. "Love him!" says the son of Crispin; "ay, ay, I love his long-noseship well enough; but I should love him much better, would he but tax us a little less; but what have we to do with politics? round with the glasses, and merry be our hearts." After a short stay, the emperor took his leave, and thanked the cobbler for his hospitable reception. "That," cried he, "you are welcome to; but I would not have dishonoured St. Crispin to-day, to have worked for the emperor." Charles, pleased with the good-nature and humour of the man, sent for him next morning to court. You

must imagine his surprise to see and hear his late guest was his sovereign: he feared his joke upon his long nose must be punished with death. The emperor, however, thanked him for his hospitality, and, as a reward for it, bade him ask for what he most desired, and take the whole night to settle his surprise and his ambition. Next day he appeared, and requested that, for the future, the cobblers of Flanders might bear for their arms *a boot with the emperor's crown upon it.* That request was granted, and, as his ambition was so moderate, the emperor bade him make another. "If," says he, "I am to have my utmost wishes, command that, for the future, the Company of Cobblers shall take place of the company of Shoemakers." It was, accordingly, so ordained; and, to this day, there is to be seen a chapel in Flanders, adorned with *a boot and imperial crown* on it: and in all processions, the Company of Cobblers take precedence of the Company of Shoemakers.

SELKIRK ARMS.

A singular custom is observed at Selkirk, on the conferring of the freedom of that borough. Four or five bristles, such as are used by shoemakers, are attached to the seal of the burgesses' tickets. These the new-made burgess must dip in his wine, in token of respect for the "Soulters of Selkirk." This cere-

mony is on no account dispensed with. The ancient and received tradition affirms that the Soulters of Selkirk distinguished themselves in the battle of Flodden, eighty in number, and, headed by the town-clerk, they joined their monarch on his entry into England. James, pleased with the appearance of this gallant troop, knighted the leader, William Brydom, upon the field of battle, from which few of the men of Selkirk were destined to return. They distinguished themselves in the conflict, and were almost all slain. The few survivors, on their return home, found by the side of Lady-Wood-Edge the corpse of a female, wife to one of their fellow comrades, with a child sucking at her breast. In memory of this last event, continues the tradition, the present arms of the burgh bear a female with a child in her arms, and seated on a sarcophagus, decorated with the Scottish lion.

LONDON ARMS.

The dagger which is quartered in the London arms was granted by Richard II., in commemoration of Sir William Walworth, who, having felled Wat Tyler to the ground with his mace, dispatched him afterwards with his dagger. The original weapon may be seen in the hand of the statue of Sir William Walworth, in Fishmongers' Hall.

ABLUTIONS OF THE ROMANS ON THE FIRST OF APRIL.

The Romans, on the 1st of April, abstained from pleading causes, and the ladies, in particular, performed ablutions under myrtle trees, crowned themselves with its leaves, and offered sacrifices to Venus. This custom originated in a mythological story, that, as Venus was drying her wetted hair by a river side, she was perceived by Satyrs, whose gaze confused her:

> "But soon with myrtles she her beauties veil'd,
> From whence this annual custom was entail'd."—OVID.

ORIGIN OF FAIRS.

A fair is a solemn or greater sort of market, granted to any town or city, by privilege, for the more speedy and commodious providing of such things as the subject needeth. Both the English and the French word for fairs seem to come from *feriæ*, because it is incident to a fair, that persons shall be privileged from being arrested or molested in it from any other debt than that contracted in the fair, or at least was promised to be paid there.

Fairs were first occasioned by the resort of people to the Feast of Dedication; and therefore, in most

places, the fairs by old custom were held on the same day with the wake or festival of the saint to whom the church was dedicated, and for the same reason kept it in the churchyard.

When bishops and abbots observed that crowds of people assembled to celebrate the festivities of their patron saints, they applied to the Crown for charters to hold fairs at those times, for the accommodation of strangers, and with a view to increase their own revenues by the tolls which their charters authorized them to levy at these fairs. Hence the multitude of attendants increased, some of whom were actuated by religious, and others by commercial views.

Our ancestors were particularly anxious to make fairs useful to the public, and not, as many suppose, a public nuisance. Fairs are not to be kept longer than the time allowed, on pain of being seized into the King's hands. No merchant is to sell goods and merchandise in a fair after it is ended, under the penalty of forfeiting double the value of the goods so sold. One-fourth goes to the prosecutor, and the rest to the King: 5 Edw. III., cap. 13. The citizens of London could not carry their goods to any fair or market out of London before 3 Henry VII., cap. 9, but by that statute they can take their merchandise to any market or fair in England.

BARTHOLOMEW FAIR, 1721.

BARTHOLOMEW FAIR.

Stow says, that "to the priory of St. Bartholomew, King Henry II. granted the privilege of a faire, to bee kept yeerly at Bartholomewtide for three daies, to wit, the eve, the day, and the next-morrow, to which the clothiers of England and drapers of London repaired, and had their boothes and standings within the churchyard of this priory, closed in with walls and gates, locked every night, and watched for safety of men's goods and wares; a court of piepoudres was daily during the faire holden, for debts and contracts. But," continues Stow, "notwithstanding all proclamations of the prince, and also the Act of Parliament, in place of boothes within this churchyard (only letten out in the faire time, and closed up all the yeere after), bee many large houses builded, and the north wall towards Long Lane taken downe, a number of tenements are there erected, for such as will give great rents." "The forrainers," he adds, "were licenced for three daies, the freemen so long as they would, which was sixe or seven daies." *

This was the origin of Bartholomew Fair, over which the charter of Henry II. gave the mayor and aldermen criminal jurisdiction during its continuance. The fair was proclaimed for the last time in the year 1855, and is now a thing of the past.

* Bartholomew Fair was limited in 1750 to three days, besides the proclamation day.

LADY HOLLAND'S MOB.

This multitude, composed of the most degraded characters of the metropolis, was accustomed, at the time of Bartholomew Fair, to knock at the doors, and ring the bells, with loud shouting and vociferation; and they often committed gross outrages on persons and property. The year 1822 was the last year in which they appeared in any alarming force, and then the inmates of the houses they assailed, or before which they paraded, were aroused and kept in terror by their violence. In Skinner Street, especially, they rioted undisturbed until between three and four in the morning: at one period that morning, their number was not less than 5,000, but it varied as parties went off, or came in, to and from the assault of other places.

It has been supposed that this mob first arose, and was continued, in celebration of a verdict obtained by a Mr. Holland, which freed the fair from toll; but this is erroneous. It may be traced as far back as the Commonwealth, when the ruling powers, in an attempt to suppress the fair, were defeated by the Holland interest.

HORN FAIR.

At the pleasant village of Charlton, on the north side of Blackheath, about eight miles from London, a

fair was held annually on St. Luke's day. It was called Horn Fair, from the custom of carrying *Horns* at it. A foreigner, travelling in England in 1598, mentions their being displayed in the neigbourhood at this early date. "Upon taking the air down the river (from London), on the left hand lies Ratcliffe, a considerable suburb. On the opposite shore is fixed a long pole, with *Ram's horns* upon it, the intention of which was vulgarly said to be a reflection upon wilful and contented cuckolds." * An old newspaper states, that it was formerly a custom for a procession to go from some of the inns in Bishopsgate Street, in which were a king, a queen, a miller, a counsellor, &c., and a great number of others, with horns in their hats, to Charlton, where they went round the church three times. This was accompanied by so many indecencies on Blackheath, such as the whipping of females with furze, &c., that it gave rise to the proverb, "All is fair at Horn Fair."† Others say, the horn-bearing at this fair may be conjectured to have originated from the symbol accompanying the figure of St. Luke; as he is represented in the act of writing, with an ox or cow by his side, whose horns are conspicuous.

MAY FAIR.

The locality adjacent to the west end of Piccadilly, derives its name from a celebrated *Fair* as early as

* Hentzner. † Brand.

the reign of Charles II. held here, which commenced on the 1st of *May*, and from whence it was called *May Fair*.

Mr. Carter, the antiquary, says, in a communication to his valued friend, the venerable Sylvanus Urban, and which is dated March 6th, 1816:—"Fifty years have passed away since this place of amusement was at its highest attraction: the spot where the fair was held still retains the name of May Fair, and exists in much the same state as at the above period: for instance, Shepherd's Market, and houses surrounding it, on the north and east sides, with White Horse Street, Shepherd's Court, Sun Court, Market Court. Westwards, an open space extending to Tyburn (now Park Lane), since built upon, in Chapel Street, Shepherd's Street, Market Street, Hertford Street, &c.; southwards, the noted Ducking Pond, house, and gardens, since built upon, in a large riding-school, Carrington Street (the noted Kitty Fisher lived in this street)," &c. He then proceeds to enumerate the amusements of the fair, such as dramatic performances, duck-hunting, fire-eating, sausage-eating, prize-fighting and cudgelling, ass-races, bull-baiting, grinning for a hat, running for a shift, and various other amusements, which the Londoners in those days amused themselves with. This fair was finally abolished in the reign of George III., when George, sixth Earl of Coventry, then a resident in Piccadilly, disturbed with the riots and uproar of the place, procured its abolition.

STOURBRIDGE FAIR.

Fuller relates, Stourbridge Fair is so called from Stour, a little rivulet (on both sides whereof it is kept) on the east of Cambridge, whereof this original is reported. A clothier of Kendal, a town characterised to be *lanificii gloria et industria præcellens*, casually wetting his cloth in water in his passage to London, exposed it there to sale on cheap terms, as the worse for wetting; and yet it seems, saved by the bargain. Next year he returned again, with some other of his townsmen, proffering drier and dearer cloth to be sold; so that within a few years hither came a confluence of buyers, sellers, and lookers on, which are the three principles of a fair.

In memoriâ thereof, Kendal men challenge some privilege in that place, annually choosing one of the town to be chief, before whom an antic sword was carried, with some mirthful solemnities, disused of late, since these sad times, which put men's minds into more serious employment. This was about 1417.

This fair is also said to have originated in a grant from King John to the hospital of lepers at Stourbridge. By a charter in the 30th year of Henry VIII. the fair was granted to the magistrates and Corporation of Cambridge. The Vice-Chancellor of the University has the same power in it that he has in the town of Cambridge. At one time not less than

sixty coaches plied at this fair, which was the largest in England, and, according to some authorities, in Europe.

DOGGETT'S COAT AND BADGE.

The 1st of August has long been famed for the rowing match for "Doggett's Coat and Badge;" so called from Thomas Doggett, the actor, who died in 1721. He left a sum of money, vested in the Fishmongers' Company, for the annual purchase of a waterman's coat and silver badge, to be rowed for on the 1st of August by six young watermen who finish their apprenticeship in the same year, betwixt Old Swan Stairs, London Bridge, and the Old Swan at Chelsea.

RIDING THE BLACK LAD.

A singular custom prevails at Ashton-under-Lyne, on Easter Monday. Every year, on that day, the rude figure of a man, made of an old suit of clothes stuffed with rags, hay, &c., is carried on a horse through all the streets. The people who attend it call at every public-house, for the purpose of begging liquor for its thirsty attendants, who are always numerous. During its progress, the figure is shot at from all parts. When the journey is finished, it is

tied to the market cross, and the shooting is continued till it is set on fire, and falls to the ground.

This custom, it is said, originated with one of the Ashetons, who possessed a considerable landed property in this part of Lancashire. He was Vice-Chancellor to Henry VI., who exercised great severity on his own lands, and established the *gool* or *guld* riding. He is said to have made his appearance on Easter Monday, clad in black armour, and on horseback, followed by a numerous train, for the purpose of claiming the penalties arising from the neglect of farmers clearing their corn of "the carr gulds."* The tenants looked upon this visit with horror, and tradition has still perpetuated the prayer that was offered for a deliverance from his power :—

> "Sweet Jesu, for thy mercy's sake,
> And for thy bitter passion ;
> Save us from the axe of the Tower,
> And from Sir Ralph of Asheton."

It is alleged that, on one of his visits on Easter Monday, he was shot as he was riding down the principal street, and that the tenants took no trouble to find out the murderer, but entered into a subscription, the interest of which was to make an effigy to his memory. At the present day, however, the origin is

* Corn marygold.

never thought of, and the money is derived from publicans, whose interests it is to keep up the custom.

RIDING STANG.

This is a custom peculiar to the north of England; its origin, however, is uncertain. The Stang is a Cowl-staff; the *Cowl* is a water vessel, borne by two persons on the Cowl-*staff*, which is a stout pole whereon the vessel hangs. "Where's the *Cowl-Staff?*" cries Ford's wife, when she purposes to get Falstaff into a large buck-basket, with two handles; the Cowl-staff, or *Stang*, is produced, and being passed through the handles, the fat knight is borne off by two of Ford's men. A writer in the "Gentleman's Magazine," 1791, says that "in Westmorland and Cumberland, on the 1st of January, multitudes assemble early in the morning with baskets and Stangs, and whoever does not join them, whether inhabitant or stranger, is immediately mounted across the Stang, and carried, shoulder height, to the next public-house, where sixpence liberates the prisoner."

Riding the Stang is adopted in Yorkshire among the lower orders, on the discovery of any frailty on the side of either man or wife. A stang is then procured, on which "a good-natured friend" mounts, and is borne through the streets in the dusk of the evening, on the shoulders of two men, preceded by a

man carrying a lantern. At every fifty yards or so, they make a halt, when the exalted personage roars out somewhat similar to the following :—

> "Good neighbours attend, while I you harangue,
> 'Tis neither for your sake, nor my sake,
> That I ride the Stang.
> But it is for the wife of Oliver Gray
> That I ride the Stang."

This oration being concluded, the mob hurrahs, and after repeating it in different places, proceed to the residence of the frail one, where they conclude with hootings and jeerings, and then disperse.

ROAST PIG!

Elia (Charles Lamb) maintains that of all the delicacies in the whole eatable world, Roast Pig is the most delicious and delicate. "I speak," he says, "not of your grown porkers, things between pig and pork, those hobydehoys, but a young and tender suckling under a moon old, guiltless as yet of the stye, with his voice as not yet broken, but something between a childish treble and a grumble, the mild forerunner, or prœludium of a grunt."

Elia quotes from a Chinese MS., that roast pig, like a great many other important discoveries, was purely accidental, as follows, viz.,—"The swineherd, Hoti, having gone out into the woods one morning, as his

manner was, to collect mast for his hogs, left his cottage in the care of his eldest son, Bo-bo, a great lubberly boy, who, being fond of playing with fire, as younkers of his age commonly are, let some sparks escape into a bundle of straw, which, kindling quickly, spread the conflagration over every part of their poor mansion, till it was reduced to ashes. Together with the cottage (a sorry antediluvian make-shift of a building, you may think it), what was of much more importance, a fine litter of new-farrowed pigs, no less than nine in number, perished. China pigs have been esteemed a luxury all over the East, from the remotest period that we read of. Bo-bo was in the utmost consternation, as you may think, not so much for the sake of the tenement, which his father and he could easily build up again with a few dry branches, and the labour of an hour or two, at any time, as for the loss of the pigs. While he was thinking what he should say to his father, and wringing his hands over the smoking remnants of one of those untimely sufferers, an odour assailed his nostrils, unlike any scent which he had before experienced. What could it proceed from? not from the burnt cottage; he had smelt that smell before: indeed, this was by no means the first accident of the kind which had occurred through the negligence of this unlucky young firebrand. Much less did it resemble that of any known herb, weed, or flower. A premonitory moistening at the same time overflowed

his nether lip. He knew not what to think. He next stooped down to feel the pig, if there were any signs of life in it. He burnt his fingers, and to cool them, he applied them, in his booby fashion, to his mouth. Some of the crumbs of the scorched skin had come away with his fingers, and for the first time in his life (in the world's life indeed, for before him no man had known it), he tasted—*crackling!* Again he felt and fumbled at the pig. It did not burn him so much now, still he licked his fingers from a sort of habit. The truth, at length, broke into his slow understanding, that it was the pig that smelled so, and the pig that tasted so delicious; and, surrendering himself up to the new-born pleasure, he fell to tearing up whole handfuls of the scorched skin with the flesh next it, and was cramming it down his throat, in his beastly fashion, when his sire entered, amid the smoky rafters, armed with a retributory cudgel, and finding how affairs stood, began to rain blows upon the young rogue's shoulders, as thick as hailstones, which Bo-bo heeded not, any more than if they had been flies. The tickling pleasure which he experienced in his lower regions, had rendered him quite callous to any inconveniences he might feel in those remote quarters. His father might lay on, but he could not beat him from his pig. Bo-bo, in the afternoon, regardless of his father's wrath, and with his scent wonderfully sharpened since morning, soon raked out another pig,

and fairly rending it asunder, thrust the lesser half by main force into the fists of Ho-ti; still shouting out, 'eat, eat, eat the burnt pig, father: only taste; O Lord!' with such like barbarous ejaculations, cramming all the while as if he would choke. The narrative relates, that Ho-ti trembled in every joint while he grasped the abominable thing, wavering whether he should not put his son to death for an unnatural young monster, when the crackling scorched his fingers, as it had done his son's, and applying the same remedy to them, he in his turn tasted some of its flavour, which, make what sour mouths he would for a pretence, proved not altogether displeasing to him. In conclusion (for the manuscript here is a little tedious), both father and son fairly sat down to the mess, and never left off till they had dispatched all that had remained of the litter. Bo-bo was strictly enjoined not to let the secret escape, for the neighbours would certainly have stoned them for a couple of abominable wretches, who could think upon improving the good meat which God had sent them. Nevertheless, strange stories got about. It was observed, Ho-ti's cottage was burnt down now, more frequently than ever. Nothing but fires from this time forward. Some would break out in broad day, others in the night-time. As often as the sow farrowed, so sure was the house of Ho-ti to be in a blaze; and Ho-ti himself, which was the more remarkable, instead

of chastising his son, seemed to grow more indulgent to him than ever. At length they were watched, the terrible mystery discovered, and father and son summoned to take their trial at Pekin, then an inconsiderable assize town.

"Evidence was given, the obnoxious food itself produced in court, and verdict about to be pronounced, when the foreman of the jury begged that some of the burnt pig, of which the culprits stood accused, might be handed into the jury box. He handled it, and they all handled it, and burning their fingers, as Bo-bo and his father had done before them, and nature prompting to each of them the said remedy, against the face of all the facts, and the clearest charge which judge had ever given—to the surprise of the whole court, townsfolk, strangers, reporters, and all present—without leaving the box, or any manner of consultation whatever, they brought in a simultaneous verdict of *Not Guilty.*

"The judge, who was a shrewd fellow, winked at the manifest iniquity of the decision; and when the court was dismissed, went privily, and bought up all the pigs that could be had for love or money. In a few days his lordship's town-house was observed to be on fire. The thing took wind, and now there were to be seen fires in every direction. Fuel and pigs grew enormously dear all over the district. The insurance offices, one and all, shut up shop. People built slighter

and slighter every day, until it was feared that the very science of architecture would in no long time be lost to the world. Thus this custom of firing houses continued, till in process of time," says the manuscript, "a sage arose, like our Locke, who made a discovery, that the flesh of swine, or indeed of any other animal, might be cooked (burnt, as they called it), without the necessity of consuming a whole house to dress it. They commenced with a gridiron; then came the string and the spit. By such slow degrees," continues the manuscript, "do the most useful, and seemingly the most obvious arts, make their way among mankind!"

COUNSEL'S FEES.

Counsel's fees were not known till the reign of our Edward III. Counsel up to that period were considered as holding honorary situations. It is true, they had a certain stipend from the crown, but it was "no cure, no pay," as regarded their client.

Up to the reign alluded to, the king generally presided (especially Edward I., who was called our English Justinian) in the King's Bench; hence the honour of pleading before the sovereign was considered in a measure equivalent to a golden fee. It was at the latter end of this monarch's reign that giving fees was first practised. The custom, however, had prevailed long before in other countries. The translator

of the Hedaya (a commentary on the Mussulman laws), in his preliminary discourse, mentions, among the most celebrated lawyers of India (native), one Aboo Yoosaf, who flourished about A.D. 750. He not only acquired a high degree of fame by his legal knowledge, but also amassed a very considerable fortune in the space of a few years. He is reported to have been a person of great acuteness, ready wit, and prompt in expedients; of which a remarkable instance is recorded in the Negaristan, whereby he obtained, in one night, fees to the amount of 50,000 gold denars, at a round computation, £20,000! What would some of our celebrated lawyers say to this? Their paltry fees of two or three hundred guineas would have been mere drops in the bucket of Aboo Yoosaf.

DE COURCY PRIVILEGE.

The privilege which this family enjoy, of standing before the king covered, was granted, it is said, by King John, in 1203; in consequence of one of that family having vanquished a foreign knight, who had challenged every court in Europe, and up to that period had carried off every laurel.

COURTING ON SATURDAY NIGHTS.

Even in cities, amid the more busy haunts of men, on a Saturday evening we toast "Sweethearts and

Wives," and this arose out of the country courtings on the night of the same day. It was an ancient practice to cease from all servile labour at three o'clock on Saturday afternoon, and to attend evening prayers preparatory for the ensuing Sabbath. This vigil offered a convenient opportunity for courting, which custom continued after religious observances had ceased.

JUDGES' BOUQUETS.

The practice of judges having a nosegay placed before them is the relic of a primitive custom of the judge holding the *bough*, or sceptre of justice, in his hand. It was formerly called a *bouquet*, or little bough, whence the French took their word *bouquet* for a nosegay.

ORIGIN OF SERJEANTS-AT-LAW.

The eighth section of the Judicature Act having dispensed with the requirement of new Judges taking the degree of Serjeant-at-Law, and no Barrister having been called by Queen's writ to assume that title for some time past, this venerable institution must soon cease to exist, its present members having already taken steps to dispose of their Inn and Hall in Chancery Lane. The following account

of the origin of this learned body, taken from the *Times*, will be found exceedingly interesting :—

"The Serjeants-at-Law are mentioned in a statute of Edward I. They had existed before, and are supposed to have been of as old institution, at least, as the use of law French in English Courts. There is not any doubt that *serviens-ad-legem* or *serviens legis* is the title which gave origin to the phrase, 'Serjeant-at-Law.' The late Serjeant Manning lent his great authority to the opinion that as some nobles held their lands by the Grand Serjeantry of knightly service in the field of battle, others held theirs by the no less esteemed Grand Serjeantry or service of appearing in the Courts to speak in French for the unlearned lieges of the King. The fact that the Serjeants were bound to advise the poor without taking goods or fee confirms this view, and the analogy of the Roman patrician who out of public spirit undertook the long law cases of his clients will recur to the mind. However the order rose, the Serjeants became a wealthy, learned, and dignified body, who retained till nine years after the accession of Her present Majesty the monopoly of audience in one High Court at least—the Common Pleas—the only Court competent to try 'real' actions. As early as the 15th century we find them dwelling in the Inn which now stands in Chancery-lane. There were at least three Inns or hostels where the Serjeants and

Judges resided—Scroop's-inn, in Holborn; Serjeant's-inn, in Fleet-street; Serjeants-inn, in Chancery-lane. The Fleet-street Inn was used by the Serjeants in 1442. The Chapel was burnt in the Great Fire and splendidly rebuilt; but the Judges are said to have deserted their dwellings here because the expenses of repairs had become too great for the funds available. At the beginning of the present century Serjeant's-inn, in Chancery-lane, alone out of the three Inns, remained dedicated to something like its original purposes. Its buildings were modern, the work of the 18th century, and they were again restored 39 years ago. The site formed part of the possessions of the see of Ely, when the famous strawberries of the bishops grew in Hatton-garden. It still pays a rent-charge of £180 a year towards the revenues of the bishop. Four centuries and a half ago, Faryndon, a clerk, held it of the bishop at a rent of £6 13s. It was at an earlier time in the hands of one John Skarle. In 1416 Faryndon's-inn, as it then was called, was demised to two justicers and an apprentice of the law. In 1430 the house had the name of the Justicers'-inn. Ten years later it was let to John Hody and other Serjeants-at-Law for £5 per annum. The progressive increase in rent for which we have been apt to look in modern times, at least till within the last two years, did not at that time appear in the sums paid for this tenement. There seem to have

been heavy repairs to be done towards the end of the 15th century; and it was let in 1474 to Sir A. Danby, Chief Justice of the Common Pleas, and other Judges of that day for £4 the year. Two years later Sir Thomas Grey became the tenant; and in 1484 it was let to him again for six years at £4 on a repairing lease by the name which then for the first time appeared of 'Serjeants-inn, in Chancellor's-lane' ('*hospicium vocatum* Serjeants'-inn, in Chancelors'-lane'). In 1508 two Serjeants had it. In the second year of Edward VI. the Bishop of Ely leased it for 81 years to his brother-in-law, and then came divers assignments in the law, of which some account may be found in the Land Transfer Office. An indefeasible title has now been obtained by registration in that office, a striking example set to those unlearned in the law by those learned in it of the best way to secure the right to landed property."

BARBERS' POLES.

It was stated by Lord Thurlow in the House of Peers, on the 17th July, 1797, when he opposed the Surgeons' Incorporation bill, that "By a statute still in force, the barbers and surgeons were each to use a pole. The barbers were to have theirs blue and white striped, with no other appendage; but the surgeons',

which was the same in other respects, was likewise to have a gallipot and a red rag, to denote the particular nature of their vocation."

The origin of the barbers' pole is to be traced to the period when the barbers were also surgeons, and practised phlebotomy. To assist this operation, it being necessary for the patient to grasp a staff, a stick or a pole was always kept by the barber-surgeon, together with the fillet or bandaging he used, for tying the patient's arm.

When the pole was not in use the tape was tied to it, that they might be both together when wanted.

On a person coming in to be bled, the tape was disengaged from the pole, and bound round the arm, and the pole was put into the person's hand; after it was done with, the tape was again tied on the pole, and in this state, pole and tape were often hung at the door, for a sign or notice to passengers that they might there be bled: doubtless the competition for custom was great, because as our ancestors were great admirers of bleeding, they demanded the operation frequently. At length, instead of hanging out the identical pole used in the operation, a pole was painted with stripes round it, in imitation of the real pole and its bandagings, and thus came the sign.

That the use of the pole in bleeding was very ancient, appears from an illumination in a missal of the time of Edward I., wherein the usage is repre-

sented. Also in "*Comenii Orbis pictus*," there is an engraving of the like practice. "Such a staff," says Brand, who mentions these graphic illustrations, "is to this very day put into the hand of patients undergoing phlebotomy by every village practitioner."

ERRATUM.

Page [illegible].—For Thomas Clarke, read *Adam* Clar

PART II.

SEASONS AND HOLIDAYS.

THE WEATHER PROGNOSTICATOR,

Through all the Lunations of each Year, for ever.

[The "Weather Prognosticator," taken from Hone's "Every Day Book," originally appeared in the "Wesleyan Methodist Magazine," vol. III., pp. 457, 458, to whom it was communicated by the celebrated Divine and Biblical Commentator, the Rev. Thomas Clarke.]

This table, and the accompanying remarks, are the result of many years' actual observation, the whole being constructed on a due consideration of the attraction of the sun and moon in their several positions respecting the earth, and will, by simple inspection, show the observer what kind of weather will most probably follow the entrance of the moon

into any of her *quarters*, and that so near the truth as to be seldom or never found to fail.

Moon.	Time of Change.	In Summer.	In Winter.
If the New Moon—the First Quarter—the Full Moon—or the Last Quarter, happens	Between midnight and 2 in the morning	Fair.....	Hard frost, unless the wind be S. or W.
	Between 2 & 4 mrn.	Cold, with frequent showers..	Snow and stormy.
	,, 4 & 6 ,,	Rain	Rain.
	,, 6 & 8 ,,	Wind and rain ...	Stormy.
	,, 8 & 10 ,,	Changeable	Cold rain if wind W. Snow if E.
	,, 10 & 12 ,,	Frequent showers	Cold & high wind.
	At 12 o'clock noon, and to 2 p.m. ...	Very rainy	Snow or rain.
	Between 2 & 4 aft.	Changeable	Fair and mild.
	,, 4 & 6 ,,	Fair.....	Fair.
	,, 6 & 8 ,,	Fair, if N.W. ... Rain. if S. or S.W.	Fair and frosty, if wind N. or N. E. Rain or snow if S. or S.W.
	,, 8 & 10 ,,	Ditto	Ditto.
	,, 10 & mid....	Fair.	Fair and frosty.

OBSERVATIONS.

1. The nearer the time of the moon's change, first quarter, full, and last quarter is to midnight, the fairer will the weather be during the seven following days.

2. The space for this calculation occupies from ten at night till two next morning.

3. The nearer to mid-day or noon these phases of the moon happen, the more foul or wet the weather may be expected during the next seven days.

4. The space for this calculation occupies from ten in the forenoon to two in the afternoon. These observations refer principally to summer, though they affect spring and autumn nearly in the same ratio.

5. The moon's change, first quarter, full, and last quarter, happening during six of the afternoon hours, *i.e.*, from four to ten, may be followed by fair weather, but this is mostly dependent on the wind, as it is noted in the table.

6. Though the weather, from a variety of irregular causes, is more uncertain in the latter part of autumn, the whole of winter, and the beginning of spring: yet, in the main, the above observations will apply to those periods also.

WEATHER PROGNOSTICS.

To be able to ascertain the future changes of the weather is of infinite use to the farmer and gardener.

Animals are evidently sooner sensible of the ensuing change of the atmosphere than we are, and from their divers appearance, and apparent sensations, we may in many instances determine what changes are likely to take place.

The following may be set down as general rules, and upon minute observation we shall find them correct.

When the raven is observed early in the morning at a great height in the air, soaring round and round, and uttering a hoarse croaking sound, we may be sure the

day will be fine, and may conclude the weather is about to clear and become fair.

When the swallow is observed to fly high, the weather will probably be fine.

The loud and clamorous quacking of ducks, geese, and other water-fowl, is a sign of rain.

Before rain swine appear very uneasy and rub in the dust, as do cocks and hens.

Before storms, kine and also sheep assemble at one corner of the field, and are observed to turn all their heads towards the quarter from whence the wind does not blow.

The appearance of sea-gulls, petrels, or other sea fowl in the inlands, indicates stormy weather.

In fine weather the bat is observed to continue flying about very late of an evening.

In autumn, before rain, some flies bite, and others become very troublesome, and gnats are more apt to sting.

When flocks of wild geese are observed flying in a westward or southern direction in autumn, it indicates a hard winter.

The floating of gossamer, and its alighting on the rigging of ships, foretells fine weather.

The clamorous croaking of frogs indicates rainy weather.

The appearance of beetles flying about of an evening in summer, indicates that the next day will be fair.

Before rain, dogs are apt to be very sleepy and dull, and to lay all day before the fire.

Before rain, moles throw up the earth more than usual.

The appearance of rare foreign birds in this country, such as rollers, hoopoos, &c., indicates hard weather.

When spiders are seen crawling on the walls, more than usual rain will probably ensue.

The much barking of dogs in the night frequently indicates a change in the weather.

When the trees and hedges are very full of berries, it indicates a hard winter.

The abundance of woodseare and honeydew on herbs indicates fair weather, as does floating gossamer.

It is said in Wiltshire that the dunpickles or moor buzzards alight in great numbers on the downs before rain.

Before storms, the missel thrush is observed to sing particularly loud, and to continue so till the commencement of the rain; from which circumstance it is in some places called the storm cock.

It is a sign of rain when pigeons return slowly to the dovehouses.

When bees do not go out as usual, but keep in or about their hives, rain may be expected.

Before wind, swine run squeaking about as though they were mad; which has given rise to the notion that pigs can see the wind.

Before rain, the pintados, called comebacks, squall more than usual; as do peacocks.

The early appearance of woodcocks, snipes, swine-pipes, fieldfares, &c., are prognostications of severe winters.

When the dew lies plenteously upon the grass in the evening, the next day will probably be fine; when there is little or no dew, probably wet.

Dr. Foster observes, on the authority of Virgil, "that the blowing about of feathers, or any light substances on the water, is also a sign of rain."

SIGNS OF FOUL WEATHER.

The following lines, by Darwin, will be found to contain several additional prognostics to those mentioned above:—

The *hollow winds* begin to blow;
The *clouds look black*, the glass is low;
The *soot falls down*, the *spaniels sleep*,
And *spiders* from their *cobwebs peep*.
Last night the *sun* went *pale to bed;*
The *moon in halos* hid her head.
The boding shepherd heaves a sigh,
For, see, a *rainbow* spans the sky.
The *walls are damp*, the *ditches smell*,
Clos'd is the pink-eyed *pimpernel*.

Hark! how the *chairs* and *tables crack*,
Old Betty's joints are on the rack:
Her *corns* with *shooting pains* torment her,
And to her bed untimely send her.
Loud *quack the ducks*, *the sea fowl cry*,
The *distant hills* are *looking nigh*.
How *restless* are the *snorting swine!*
The *busy flies* disturb the kine.
Low o'er the *grass*, the *swallow wings*,
The *cricket* too, how sharp he sings!
Puss on the hearth, with *velvet paws*,
Sits *wiping* o'er her *whisker'd jaws;*
The *smoke* from *chimneys right ascends*,
Then spreading, *back to earth it bends*.
The *wind* unsteady *veers around*,
Or settling in the *South is found*.
Through the clear stream the *fishes rise*,
And *nimbly catch* the incautious *flies;*
The *glow-worms* num'rous, clear and bright,
Illum'd the dewy hill last night.
At dusk the squalid *toad* was seen,
Like *quadruped*, stalk o'er the green;
The *whirling wind* the dust obeys,
And in the *rapid eddy* plays.
The *frog* has chang'd his *yellow vest*,
And in a *russet coat* is drest.
The *sky* is *green*, the *air* is *still*,
The *mellow blackbird's* voice is shrill.
The *dog*, so alter'd is his taste,
Quits mutton bones, on *grass* to feast.

Behold the *rooks*, how odd their flight,
They imitate the *gliding kite*,
And seem *precipitate to fall*,
As if they felt the piercing ball.
The *tender colts on back do lie*,
Nor heed the traveller passing by;
In *fiery red* the *sun* doth *rise*,
Then *wades through clouds* to mount the skies:
'Twill *surely rain*, we see't with sorrow,
No working in the fields to-morrow.

SPRING.

"And now men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them.

"Fair weather cometh out of the north."

Job xxxvii. 21, 22.

This word sufficiently explains itself, as being the appropriate name for the season, when so many of the vegetable world *spring* out of the ground. A mild spring, though answering the description of the poet, "Gentle Spring; ethereal mildness," is considered detrimental to the progress of plants, by bringing them too forward, so that they are not able to bear the check of the nipping frosts which seldom leave us entirely till the latter end of May, or the beginning of June.

SUMMER.

"Come on therefore, let us enjoy the good things that are present; and let us speedily use the creatures like as in youth.

"Let us fill ourselves with costly wine, and ointments, and let no flower of the spring pass by us.

"Let us crown ourselves with rose-buds, before they be withered." The Wisdom of Solomon, ii. 6—8.

This word is derived from *Sun*, or rather from its prevalence at the season of the year so named. It was originally *Sun-ner*, or *Sun-mer;* the latter syllable, as in many other instances, being introduced for the sake of harmony.

AUTUMN.

"He causeth the grass to grow for the cattle, and the herb for the service of man: that he may bring forth food out of the earth;

"And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." Psalm civ. 14, 15.

Derived from the Latin *(autumnus)*. Dr. Johnson defines it as the season of the year between summer and winter, beginning astronomically at the equinox, and ending at the solstice.

Autumn is aptly termed by Dr. Drake the "Evening of the Year."

WINTER.

"He saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.

"He sealeth up the hand of every man; that all men may know his work.

"Then the beasts go into dens, and remain in their places. Out of the south cometh the whirlwind; and cold out of the north.

"By the breath of God, frost is given; and the breadth of the waters is straitened."

Job xxxvii. 6—10.

The word *Winter* is derived from the *Wind, i.e.*, the time of year when the wind is most prevalent or boisterous; the *t* having taken place of the *d*; and the *er* being merely added to harmonise the word.

MONTH.

This term, as applied to the twelve divisions of the year, is derived from our Saxon ancestors, who called it *Monat* or *Monath.* It is so called from its being the period of the moon's revolution round the earth.

WEEK.

A period of seven days, of uncertain origin, but which has been used from time immemorial in Eastern countries. By some writers the use of weeks is sup-

posed to be a remnant of the tradition of the creation; while others refer its origin to the seven planets known in ancient time.

DAY.

The day of nature, or the time required for the rotation of the earth on its axis, is 23 hours, 56 minutes, 4 seconds, and one-tenth of a second. In that time, a star comes round to appear in the same place we had formerly seen it. But the earth, having an additional motion on its orbit round the sun, requires about 3 minutes, 56 seconds more, or 24 hours in all, to have the sun brought round to appear at the same place; in other words, for any place on the surface of the earth to come to the meridian. Thus arises the difference between a *sidereal* day and a *solar* day, between *apparent* and *mean* time.—Chambers' "Book of Days."

HOUR.

The division of the day into hours was only adopted when means had been applied to mechanically measure time. The first allusion to hours in the Bible is in the Book of Daniel iv. 19: "Then Daniel, whose name was Belteshazzar, was astonied *for one hour*." Both Jews and Romans, on dividing

the day into 24 hours, gave equal numbers to day and night.

JANUARY.

This is the first, and generally the coldest, month in the year, says Hone, in his "Every Day Book." It derives its name from *Janus*, a deity represented by the Romans with two faces, because he was acquainted with past and future events.

FEBRUARY.

This month has Pisces, or the fishes, for its zodiacal sign. Numa, who was chosen by the Roman people to succeed Romulus as their king, and became their legislator, placed it the second in the year, as it remains with us, and dedicated it to Neptune, the lord of waters. Its name is from *Februa* or *Feralia*, sacrifices offered to the gods at this season.

MARCH.

March is the third month of the year; with the ancients it was the first. According to Mr. Leigh Hunt, from Ovid, the Romans named it Mars, the god of war, because he was the father of their first prince. As to the deity's nature, March has certainly nothing in common with it; for though it affects to be

very rough, it is one of the best-natured months in the year, drying up the superabundant moisture of winter with its fierce winds, and thus restoring us our paths through the fields, and piping before the flowers like a Bacchanal.

APRIL.

This is the fourth month of the year. Its Latin name is *Aprilis*, from *Aperio*, to open, or set forth. The Saxons called it *Oster*, or *Eastermonath*, in which month the feast of the Saxon goddess *Eastre*, *Easter*, or *Eoster*, is said to have been celebrated. April, with us, is sometimes represented as a girl clothed in green, with a garland of myrtle and hawthorn buds; holding in one hand primroses and violets, and in the other the zodiacal sign Taurus, or the bull, into which constellation the sun enters during this month.

MAY.

The fifth month of the year, but the third of the Roman. The name is supposed by some to be derived from *Maia*, the month of Mercury, to whom the Romans offered sacrifices on the first day of the month. Others ascribe its name to its having been dedicated by Romulus to the *Majores*, or Roman senators. Verstegan affirms of the Anglo-Saxons,

that "the pleasant month of May, they termed by the name of *Trimilki*, because they then milked their kine three times in the day."

JUNE.

Mr. Leigh Hunt observes, in his "Months," that the name of June, and indeed that of May, gave rise to various etymologies; but the most probable one derives it from *Juno*, in honour of whom a festival was celebrated at the beginning of the month.

Our Saxon ancestors called it *Weydmonat*, because their beasts then did *weyd* in the meadows. Verstegan says, the Teutonic *weyd* signifies "*wade*, which we understand of going through watrie places, such as meadows are wont to be." This month consisted originally of twenty-six days, to which Romulus is said to have added four. Numa afterwards deprived it of one day, which, however, was again restored by Julius Cæsar, and it has ever since remained unaltered.

JULY.

This is the seventh month of the year. According to ancient reckoning it was the fifth, and called *Quintilis*, until Mark Antony denominated it July, in compliment to Caius Cæsar, the Roman dictator, whose name was Julius, who improved the calendar, and was born in this month.

July was called by the Saxons *henmonath*, which probably expressed the meaning of the German word *hain*, signifying wood, or trees; and hence *henmonath* might mean *foliage* month. They likewise called it *heymonath*, or *haymonth;* "because," says Verstegan, "therein they usually mowed and made their hay harvest;" and they also denominated it *Lida-aftera*, meaning the second Lida, or second month after the sun's descent.* The dog-days are supposed to commence on the third of this month.

AUGUST.

August is the eighth month of the year. It was called *Sextilis* by the Romans, from its being the sixth month in their calendar, until the senate complimented the emperor Augustus by naming it after him, and through them it is by us denominated August. Our Saxon ancestors, according to Verstegan, called it *Arn-monat* (more rightly *barn-monath*), intending thereby the then filling of their barns with corn.

SEPTEMBER.

This, which is the ninth month of the year, was anciently the seventh, as its name imports, which is a compound of *Septem*, seven, and *imber*, a shower of

* Dr. F. Sayers.

rain, from the rainy season usually commencing at this period of the year.

Our Saxon ancestors called this month *Gerst-monat*, "for that barley which that moneth commonly yeelded was antiently called *gerst*, the name of barley being given to it by reason of the drinke therewith made, called *beere*, and from *beerlegh* it came to be *berlegh*, and from *berleg* to *barley*."*

OCTOBER.

This, which is the tenth month of the year, was called by our Saxon ancestors *Wyn* monat, *wyn* signifying wine; "and albeit, they had not anciently wines made in Germany, yet in this season had they them from divers countries adjoining."† The derivation of the word October is by some supposed to have originally been from Octavius Cæsar; but this is very doubtful.

NOVEMBER.

This, which is the eleventh month of the year, was called by our Saxon ancestors *Wint-monat*, to wit, Wind-moneth, whereby we may see, that our ancestors were in this season of the yeare made acquainted with

* Verstegan. † Ibid.

blustering Boreas; and it was the antient custome for shipmen then to shroud themselves at home, and to give over seafaring (notwithstanding the littleness of their then used voyages), nor till blustering March had bidden them well to fare.* They likewise called it *Blot-monath.* In the Saxon, *blot* means *blood;* and in this month they killed great abundance of cattle for winter-store, or, according to some, for purposes of sacrifice to their deities.† The derivation of November is from the Latin word *novem,* nine, this month having been the ninth month with the Romans, who formerly began the year in March. A foggy November day has been admirably described by the late Thomas Hood, in the following lines:—

"No sun—no moon!
No morn—no noon—
No dawn—no dusk—no proper time of day—
No sky—no earthly view—
No distance looking blue—
No road—no street—no 't'other side the way'—
No end to any row—
No indications where the crescents go—
No top to any steeple—
No recognition of familiar people—
No courtesies for showing 'em!
No knowin' 'em!

---

* Verstegan. † Dr. F. Sayers.

No travelling at all—no locomotion—
No inkling of the way—no notion—
'No go'—by land or ocean—
No mail—no post—
No news from any foreign coast—
No park—no ring—no afternoon gentility—
No company—no nobility—
No warmth, no cheerfulness, no healthful ease—
No comfortable feel in any member—
No shade, no shine, no butterflies, no bees,
No fruits, no flowers, no leaves, no birds—
November!"

DECEMBER.

By our ancestors, December had his due appellation given him in the name of *Winter-monat*, to wit, *Winter-moneth;* but after the Saxons received Christianity, they then, of devotion to the birth-time of Christ, termed it by the name of *heligh-monat*, that is to say, *holy-monath.** They also called it *mid-winter-monath*, and *guilerra*, which means the former or first *guil*. The feast of *Thor*, which was celebrated at the winter solstice, was *guil*, from *iol* or *ol*, which signified *ale*, and is now corrupted into *yule*. This festival appears to have been continued throughout part of January.† The term December seems to have been given to this month at the period of the alteration of the calendar by the Romans, and is derived from the *decemviri*.

* Verstegan. † Dr. F. Sayers.

FRENCH REVOLUTIONARY CALENDAR.

In September, 1793, the French nation resolved that the Republic should form a new era, and that a calendar should be adopted on what are termed philosophical principles; that the common era should be abolished in all civil affairs; and that the new era should date from the foundation of the Republic, 22nd September, 1792. The months and festivals were as follow:—

AUTUMN.	Vindémaire	(Vintage Month)	Sept. 22, to Oct. 21.
	Brumaire	(Foggy Month)	Oct. 22, ,, Nov. 20.
	Frimaire	(Sleety Month)	Nov. 21, ,, Dec. 20.
WINTER.	Nivose	(Snowy Month)	Dec. 21, ,, Jan. 19.
	Pluviose	(Rainy Month)	Jan. 20, ,, Feb. 18.
	Ventose	(Windy Month)	Feb. 19, ,, Mar. 20.
SPRING.	Germinal	(Budding Month)	Mar. 21, ,, April 19.
	Floréal	(Flowery Month)	April 20, ,, May 19.
	Prairial	(Pasture Month)	May 20, ,, June 18.
SUMMER.	Messidor	(Harvest Month)	June 19, ,, July 18.
	Fervidor, or	Thermidor (Hot Month)	July 19, Aug. 17.
	Fructidor	(Fruit Month)	Aug. 18, ,, Sept. 16.

To complete the 365 days of the common Year, five Jours Complémentaires, which were considered festivals, were added.

Primidi,	dedicated to Virtue,	September	17.
Duodi	Genius	,,	18.
Tridi	Labour	,,	19.
Quartidi	Opinion	,,	20.
Quintidi	Rewards	,,	21.*

* Sir Harris Nicholas.

The late George Ellis ridiculed this new-fangled method of registering time by the following ludicrous, but happy translation :—

AUTUMN..... Wheezy, sneezy, freezy ;
WINTER ..... Slippy, drippy, nippy ;
SPRING ..... Showery, flowery, bowery ;
SUMMER ..... Hoppy, croppy, poppy.

DAYS OF THE WEEK.

"Name the day."

The division of time has been very ably and satisfactorily accounted for by several able writers, but they either totally neglect the derivation of their terms, or treat them in a slovenly manner. The days of the week have been particularly neglected ; for although some obscurity may envelope the origin of their cognomens, yet surely some light may be thrown on the matter.

Sunday, the first day of the week, is said to derive its name from the Saxons, who consecrated it to the Sun in heathen times. It was not set apart as a day of cessation from labour before the reign of Constantine. By a decree of that Emperor (A.D. 321), public business and military exercises were suspended. The Council of Laodicea (A.D. 360) forbade labour in general terms, and the laws of Theodosius (A.D. 420) sanctioned this interdiction by civil penalties.

Monday, the second day of the week, is so called, and means literally the day of the moon.

Tuesday, the third day of the week, was named after Tuisco, the Saxon god of war, whence the astronomical symbol is the same as for the planet Mars.

Wednesday, the fourth day of the week, is named after Woden, a Saxon Deity, whose functions corresponded to those of Mercury in the Greek and Roman mythology; hence it was Wodensday, now corrupted into Wednesday.

Thursday, the fifth day of the week, is derived from another Saxon god, Thor; whom they supposed to preside over the elements, thunder, lightning, &c., and who corresponded to the Jupiter of the ancients, to whom this day was also consecrated, and from Thorsday came our denomination of Thursday.

Friday, the sixth day of the week, derives its name from Frya, or Friga, a Saxon goddess; this is termed the "unlucky day."

Saturday, the seventh day of the week, and the Jewish Sabbath, derives its name from the god Saturn, to whom it was dedicated by the Romans.

QUARTER DAY.

This term explains itself; but the origin or data from whence it was made the rent-day, or day for

paying and collecting rents, may not be so generally known. It was not till the fifteenth century, in the reign of Henry VII., that rents were paid or collected quarterly: prior to that period, they were paid by the week, month, or year. His Highness, who was very fond of money, and who perhaps left more ready money behind him than any British monarch either before or since, stipulated with his own immediate tenants that they should pay their rents quarterly; this system, however, did not become the law of the land until the Revolution in 1688; from which period, of course, it became usual throughout the land.

NEW-YEAR'S DAY.

The festival of the Circumcision of our Lord is held on this day in the Roman Catholic Church, and also in the Church of England.

On the 1st January, 1801, the Union between England and Ireland was incorporated.

The festivities of New-Year's Day may be said to commence the first moment of its existence, for many an English family, having seen the old year out, do not fail to welcome the new one in by drinking a glass or two of wine or punch in its honour, wishing each other a happy new year. Midnight services on the last night of the old year are now held in a very large number of churches and chapels of all denominations,

and are timed usually so as to usher in the new year with a joyous hymn, or by chanting the Te Deum. The bells, too, of the churches peal out merrily. On this subject, Charles Lamb says :—"Of all sounds of all bells, most solemn and touching is the peal which rings out the old year. I never hear it without a gathering up of my mind to a concentration of all the images that have been diffused over the past twelve-month; all I have done or suffered, performed or neglected in that regretted time. I begin to know its worth as when a person dies. It takes a personal colour; nor was it a poetical flight in a contemporary, when he exclaimed:

"I saw the skirts of the departing year."

The merry-making customs of New-Year's Eve and New-Year's Day are of very ancient origin in this country. The head of the house assembled his family around a bowl of spiced ale called *lamb's wool*, from which he drank their healths; then passed it to the rest, for them to drink too. In the Saxon time the phrase that passed round amongst them was, *Wasshael*, "to your health." Hence the origin of the Wassail, or Wassel bowl.

The poor class went round their neighbourhood begging, carrying a bowl adorned with ribbons, to receive contributions for filling it with good liquor, wherewith to enjoy themselves. Songs were sung by

them on these occasions, of which the following is a specimen :

Wassail, Wassail, over the town,
Our toast it is white, our ale it is brown :
Our bowl is made of the maplin tree,
We be good fellows all ; I drink to thee.

Here's to———,* and to his right ear,
God send our maister a happy new year ;
A happy new year as e'er he did see—
With my wassailing bowl I drink to thee.

Here's to———†, and to his right eye,
God send our mistress a good Christmas pie :
A good Christmas pie as e'er I did see—
With my wassailing bowl I drink to thee.

Here's to Filpail,‡ and her long tail,
God send our master us never may fail
Of a cup of good beer ; I pray you draw near,
And then shall you hear our jolly wassail.

Be here any maids, I suppose here be some ;
Sure they will not let young men stand on the cold stone ;
Sing, hey O maids, come troll back the pin,
And the fairest maid in the house, let us all in.

Come, butler, come bring us a bowl of the best :
I hope your soul in heaven may rest :
But if you do bring us a bowl of the small,
Then down fall butler, bowl, and all.

---

* The name of a horse. † The name of another horse.
‡ The name of a cow.

The custom of wassail at the new year was kept up in monasteries as well as in private houses. At the upper end of the refectory table was placed the mighty bowl, styled *Poculum Caritatis*, "the Bowl of Love," from which the Superior drank to all, and all drinking in succession to each other.

In Scotland, a few years ago, the custom was still in vogue. On the approach of 12 o'clock a kettle or flagon full of warm, spiced and sweetened ale, with an infusion of spirits, was prepared. This was called *a hot pint.* When the clock had struck, each member of the family drank from it "A good health and a happy new year, and many of them," to all the rest, with a general shaking of hands, and sometimes a dance round the table, with the addition of a song:—

> Weel may we a' be,
> Ill may we never see,
> Here's to the King
> And the good companie! &c.

The elders of the family would then sally out with the hot kettle, with a supply of buns and cake, or bread-and-cheese, to visit their neighbours and interchange greetings. Reaching the friend's house, they would enter with vociferous good wishes, and the kettle passed round. If they were the first to enter the house after 12 o'clock, they were deemed as the *first foot*, and as such, it was most important for

luck to the family in the coming year, that they should not come empty handed, but with their hands full of cakes, and bread-and-cheese; of which civility demanded that every one in the house should partake.

So general was this custom in Edinburgh within living memory, that the streets were as crowded between 12 and 1 in the morning as at mid-day.

The following recipe for making the wassail bowl is from the *Mark Lane Express.* Simmer a small quantity of the following spices in a tea-cupful of water, viz :—cardamums, cloves, nutmeg, mace, ginger, cinnamon, and coriander. When done, put the spice to two, four, or six bottles of port, sherry, or madeira, with one pound and-a-half of fine loaf sugar (pounded) to four bottles, and set all on the fire in a clean bright saucepan; meanwhile have yolks of 12, and the whites of 6 eggs well whisked up in it. Then, when the spiced and sugared wine is a little warm, take out one tea-cupful, and so on for three or four cups; after which, when it boils, add the whole of the remainder, pouring it in gradually, and stirring it briskly all the time, so as to froth it. The moment a fine froth is obtained, toss in 12 fine soft roasted apples, and send it up hot. Spices for each bottle of wine :—10 grains of mace, 46 of cloves, 37 of cardamums, 28 of cinnamon, 12 of nutmeg, 48 of ginger, 49 of coriander seeds.

THE FEAST OF THE EPIPHANY, OR TWELFTH-DAY.

This day (being the *twelfth* day after Christmas) is called the Feast of the Epiphany (from a Greek word signifying manifestation), from our Saviour having been made manifest to the Gentiles on that day.

The customs of different countries, though varying in many respects, yet agree in the same object of doing honour to the Eastern Magi, the first of whom is said to have been named Melchior, an aged man with a long beard, who offered gold; the second Jasper, a beardless youth, who presented frankincense; and the third, Balthasar, a Moor, with a large spreading beard, who offered myrrh.

In France, during the time of its kings, one of the courtiers was chosen king on this day, and the French monarch and the other nobles waited on the Twelfth-Night King; in 1792, by a decree of the Councillor-General of the Commune, this fête (which had hitherto been called "La Fête des Rois") was thenceforth to be styled "La Fête des Sans-Culottes."

The custom was not revived on the return of the Bourbons, but in place of it, the Royal Family washed the feet of some of the poor, and gave them alms.

Selden, in his "Table-Talk," says: "Our chusing Kings and Queens on Twelfth-Night has reference to the three Kings."

In the ancient calendar of the Romish Church, the

5th January (the eve of the Epiphany) is described as "the time when kings are created or elected by beans."

The sixth is called "The Festival of Kings," and it is added, "This ceremony of electing kings was continued with feasting for many days."

In Ben Jonson's "Masque of Christmas" Baby-Cake is attended by "an Usher bearing a great cake with a beane and a pease."

Joannes Boemus Aubanus, 1620, gives a circumstantial description of the ceremony: The materials of the cake are flour, honey, ginger and pepper. The maker thrusts in at random a small coin, as she is kneading it. When it is baked, it is divided into as many parts as there are persons in the family. It is distributed, and each has his share; portions of it are also assigned to Christ, the Virgin, and the three Magi, which are given away in alms. Whoever finds the piece of coin in his share is saluted by all as king, and being placed on a seat or throne, is thrice lifted aloft with joyful acclamations. He holds a piece of chalk in his right hand, and each time he is lifted up, he makes a cross on the ceiling.

These crosses are thought to prevent many evils, and are much revered. This custom is still practised in the south of England.

In the Twelfth-cakes, which contained a bean and a pea, whoever got the former was king, and whoever found the latter was to be queen.

In Nichols's "Queen Elizabeth's Progresses," in an account of an entertainment given to her at Sudley wherein were Melibeus, King of the Bean, and Nisa, Queen of the Pea.

Mel. But the cake who hath the *beane* shall be King; and where the *pease* is, shee shall be Queene.

Nisa. I have the *Pease*, and must be Queene.

Mel. I have the *beane*, and King; I must commaunde.

"The Gentleman's Magazine" for 1791 records that "in the South-hams of Devonshire, on the eve of the Epiphany, the farmer, attended by his workmen, went into the orchard with a large pitcher of cyder, and there encircling one of the best bearing trees, they drink the following toast three several times:—

'Here's to thee, old apple tree,
Whence thou may'st bud, and whence thou may'st blow,
And whence thou may'st bear apples enow!
Hats full! caps full!
Bushel—bushel—sacks full,
And my pockets full too! Huzza!

This done, they return to the house, the doors of which they are sure to find bolted by the females, who, be the weather what it may, are inexorable to all entreaties to open them till some one has guessed what is on the spit, which is generally some nice little thing, difficult to hit on, and is the reward of him who first named it. The doors are then thrown open, and the

lucky clodpole receives the titbit as his recompense. Some are so superstitious as to believe that if they neglect this custom the trees will bear no apples that year."

"The Gentleman's Magazine" for January, 1731, states, that at the Chapel Royal, St. James's, on Twelfth-Day that year, "The King and the Prince made the offerings at the altar of gold, frankincense and myrrh, according to custom. At night their Majesties, &c. played at hazard for the benefit of the Groom-Porter.

On Twelfth-Night 1753, George II. played at hazard for the benefit of the same functionary; all the members of the Royal Family that played being winners, particularly the Duke of York, who won £3,000.

PLOUGH MONDAY.

The first Monday after Twelfth-Day is so called, because the husbandman then resumes the plough for the first time after Christmas. On this day, and for some days afterwards, in the northern counties, particularly Yorkshire, there is a procession of rustic youths dragging a plough, who, as they officiate for oxen, are called *plough-stots:* they are dressed with their shirts outside of their jackets, with sashes of ribbons fastened on their shirts, and on their hats. Besides the plough-draggers, there is a band of six

in the same dress, furnished with swords, who perform the sword-dance, while one or more musicians play on the flute or violin.

The sword-dance, probably introduced by the Danes, displays considerable ingenuity, not without gracefulness. The dancers arrange themselves in a ring, with their swords elevated, and their motions and evolutions are at first slow and simple, but become gradually more rapid and complicated: towards the close, each one catches the point of his neighbour's sword, and various movements take place in consequence; one of which consists in joining or plaiting the swords into the form of an elegant hexagon or rose, in the centre of the ring, which rose is so firmly made, that one of them holds it up above their heads without undoing it. The dance closes with taking it to pieces, each man laying hold of his own sword. During the dance, two or three of the company, called *Toms* or *Clowns*, dressed up as harlequins, in most fantastic modes, having their faces painted or masked, are making antic gestures to amuse the spectators; while another set, called *Madgies* or *Madgy Pegs*, clumsily dressed in women's clothes, and also masked or painted, go from door to door, rattling old canisters, in which they receive money—when they are well paid they raise a huzza; when they get nothing, they shout out "hunger and starvation." When the party do not exceed forty, they seldom encumber themselves

with a plough. Egton Bridge has long been the principal rendezvous for sword-dancers in the vicinity of Whitby.

CONVERSION OF ST. PAUL.

This festival is kept on the 25th January. From the earliest records, it appears that St. Paul was the patron saint of London, whose shield bears his emblem—a sword or dagger, and whose cathedral is dedicated to him. It is recorded that St. Paul suffered martyrdom at Rome. After decapitation, his head rebounded three times, and a fountain gushed out from each place where it touched.

KING CHARLES'S MARTYRDOM.

Charles I. was beheaded 30th January, 1649, on a scaffold raised in front of the Banqueting House, Whitehall. The sheet, which received the head, after its decapitation, is carefully preserved along with the communion plate in the church of Ashburnham, Sussex; the blood, with which it has been almost entirely covered, now appears nearly black. The unfortunate monarch's watch is also deposited with it, the movements of which are still perfect.

On the first of April, 1813, the royal vault at Windsor was searched for the king's coffin, which was quickly found and opened in the presence of the

Prince Regent, the Duke of Cumberland, the Dean of Windsor, Sir Henry Halford, and two other gentlemen. The body was found tolerably entire and in good condition. "At length the whole face was disengaged from its covering. The complexion of the skin of it was dark and discoloured. The forehead and temples had lost little or nothing of their muscular substance; the cartilage of the nose was gone; but the left eye, in the first moment of exposure, was open and full, though it vanished almost immediately; and the pointed beard, so characteristic of the reign of King Charles, was perfect. The shape of the face was a long oval; many of the teeth remained . . . . The hair was thick at the back part of the head, and in appearance nearly black."*

The service formerly appointed to be used in the churches on this day has for several years been discontinued by royal warrant.

PURIFICATION OF THE VIRGIN.

The festival of the Purification of the Virgin (which is still a holiday of the Church of England) is kept on the second of February, commonly called Candlemas Day. At Rome, the Pope every year officiates at this festival in the chapel of the Quirinal. When he has blessed the candles, he distributes them with his

* Sir Henry Halford.

own hand to those in the church, each going up singly, and kneeling to receive it. The cardinals go first, then bishops, and the different orders in the Church, according to their rank, down to the sacristans. Then the poor *conservatori*, the representatives of the Roman Senate and people, receive theirs. This ceremony over, the candles are lighted, the Pope is mounted in his chair and carried in procession, with hymns chanting, round the ante-chapel. The candle-bearing is understood to refer to Simeon when he took the infant Jesus in his arms, declaring that he was *a light* to lighten the *Gentiles*. It was formerly customary, in consequence, for women who went to be churched, to carry candles with them.

There is a universal superstition throughout Christendom, that good weather on this day indicates a long winter and a bad crop, and a foul day the contrary.

The usual time for *churching* in this country is a month after the birth of the child, in the Greek Church the fortieth day after, and the practice is generally observed in all Christian countries.

It was one time customary on Candlemas Eve, in the villages bordering on the Trent, to decorate not only churches, but houses, with branches of box, and to light up a number of candles in the evening, as being the last day of Christmas rejoicings.

"On Candlemas Day, throw candles away,"

is a popular proverb of the following day.

VALENTINE'S DAY.

(14th February.)

Valentine was a presbyter of the Church, and suffered martyrdom under the Emperor Claudius about 270.

There is a rural tradition that on this day every bird chooses its mate, to which Shakespeare alludes in "Midsummer Night's Dream"—

> Saint Valentine is past;
> Begin these wood-birds but to couple now?

The custom of choosing Valentines was practised in the houses of the English gentry as early as 1476. It is alluded to by an old writer (Bourne), who says, "It is a ceremony never omitted among the vulgar to draw lots, which they term valentines, on the eve before Valentine Day. The names of a select number of one sex are, by an equal number of the other, put into the same vessel; and after that, every one draws a name, which for the present is called their Valentine, and is looked upon as a good omen of their being man and wife afterwards."

Wheatley says that St. Valentine was a man of most admirable parts, and so famous for his love and charity, that the custom of choosing Valentines upon his Festival (which is still practised) took its rise from thence.

Grose explains Valentine to mean the first woman seen by a man, or man seen by a woman, on the 14th February.

COLLOP MONDAY.

The Monday before Shrove Tuesday is so called because it was the last day of flesh-eating before Lent, and our ancestors cut their fresh meat into collops or steaks, for salting or hanging up till Lent was over; thence, in many places, it is still a custom to have eggs and collops, or slices of bacon, at dinner on this day.

Polydore Virgil affirms of this season and its delicacies, that it sprang from the feasts of Bacchus, which were celebrated in Rome with rejoicings and festivities at the same period. This, therefore, is another adoption of the Romish Church from the heathens; and Brand observes, that on Shrove Monday it was a custom of the boys at Eton to write verses concerning Bacchus, in all kinds of metre, which were affixed to the college doors. This Eton practice was doubtless a remnant of the Catholic custom.

SHROVE TUESDAY.

The name is derived from the ancient practice in the Romish Church of confessing sins, and obtaining absolution (called being *shrived* or *shriven*) on this

day. It comes immediately before the season of Lent. The origin of pancakes being eaten on this day is involved in obscurity. A kind of pancake feast was used in the Greek Church, from whence we may probably have borrowed it.

Taylor, the Water Poet, in his "Jack-a-Lent," published in 1620, gives the following curious account of this day:—

"Shrove Tuesday, at whose entrance in the morning all the whole kingdom is inquiet, but by that time the clock strikes 11, which (by the help of a knavish sexton is commonly before 9), then there is a bell rung, called the Pancake-bell, the sound whereof makes thousands of people distracted, and forgetful, either of manners or humanitie; then there is a thing called wheaten floure, which the cookes do mingle with water, eggs, spice, and other tragical, magical enchantments, and then they put it by little and little into a frying-pan of boiling suet, where it makes a confused dismall hissing (like the Lernean snakes in the reeds of Acheron, Stix, or Phlegeton), untill at last by the skill of the cooke, it is transformed into the forme of a Flip-Jack, called a Pancake, which ominous incantation the ignorant people doe devoure very greedily. Then Tim Tatters (a most opulent villaine), with an ensigne made of a piece of a baker's mawkin fixt upon a broom staffe, he displaies his dreadful colours, and, calling the ragged regiment together, makes an

illiterate oration, stufft with the most plentifull want of discretion."

At Westminster School the following custom is still observed :—At 11 o'clock a.m. a verger of the Abbey, in his gown, bearing a silver bâton, emerges from the College kitchen, followed by the cook of the school, in his white apron, jacket and cap, carrying a pancake. On arriving at the school-room door, he announces himself, "The Cook;" and, having entered the school-room, he advances to the bar which separates the upper school from the lower one, twirls the pancake in the pan, and then tosses it over the bar into the upper school, among a crowd of boys, who scramble for the pancake; and he who gets it unbroken, and carries it to the Deanery, demands the honorarium of a guinea (sometimes two guineas), from the Abbey funds. The cook also receives two guineas for his performance.

Foot-ball used formerly to be much played on Shrove Tuesday.

Cock-fighting, and throwing at cocks, were also favourite amusements on this day. The latter custom was long kept up at Heston, in Middlesex. The following is a description of this so-called sport. The owner of the cock trains his bird for some time before Shrove Tuesday, and throws a stick at him himself, in order to prepare him for the fatal day, by accustoming him to watch the threatened danger, and,

by springing aside, avoid the blow. He holds the poor victim on the spot marked out by a cord fixed to his leg, at the distance of nine or ten yards, so as to be out of the way of the stick himself. Another spot is marked at the distance of twenty-two yards for the person who throws to stand upon. He has three shies or throws for 2d., and wins the cock if he can knock him down, and run up and catch him before he can get on his legs. Not satisfied with having taken the cock's life, however, when killed it is put into a hat, and won by the person who can strike it out. Broomsticks are generally used to shy with. The cock, if well trained, eluded the blows for a long time, and thereby earned a large sum of money for his master. Such is the origin of Cock-Shies.

ASH WEDNESDAY.

The first day of Lent, so called from the time of the year it falls in—the word Lent signifying, in the Saxon language, Spring. Ash Wednesday derives its name from the ancient ceremony of blessing ashes on that day, and, as it stated in the Festa Anglo-Romana, therewith the priest signeth the people on the forehead in the form of a cross, with this wholesome admonition :—"Remember, man, thou art dust, and shall return to dust." The ashes used on this day in the Romish Church, are made of the palms

consecrated on the Palm Sunday in the previous year. In a convocation held in the reign of Henry VIII. giving of ashes on Ash Wednesday, to put in remembrance every Christian man that he was but dust and ashes, was reserved.

Lent commences on Ash Wednesday, and ends on Easter Eve, the Sundays in Lent not being reckoned as part of the forty days' fast.

The ancient discipline of sackcloth and ashes is supplied in the Church of England by the reading of the Commination Service.

ST. DAVID'S DAY.

The 1st of March is the day set apart by the Welsh in honour of their patron saint. St. David was the son of Xantus, Prince of Cardiganshire, brought up a priest, became an ascetic in the Isle of Wight, afterwards preached to the Britons, founded twelve monasteries, ate only bread and vegetables, and drank milk and water. A synod being called at Brevy, in Cardiganshire, A.D. 519, in order to suppress the heresy of Pelagius, St. David confuted and silenced him by his learning, eloquence, and miracles. After the synod, St. Dubritius, Archbishop of Caerleon, resigned his see to St. David, which see is now called St. David's. He died in 544; St. Kentigern, says the legend, saw his soul borne by angels to heaven. His

body was interred in the church of St. Andrew, but in 962 was removed to Glastonbury.

The origin of the custom amongst the Welsh of wearing a leek on this day, seems involved in obscurity. In Shakspeare's play of Henry V. the custom is frequently referred to. Amongst other passages, in the dialogue between the King and Fluellen, Act iv., Scene 7.

Fluellen. Your grandfather of famous memory, an't please your majesty, and your great uncle, Edward the plack prince of Wales, as I have read in the chronicles, fought a most prave pattle here in France.

K. Henry. They did, Fluellen.

F. Your majesty says very true: if your majesties is remembered of it, the Welshmen did goot service in a garden where *leeks* did grow, wearing *leeks* in their Monmouth caps; which, your majesty knows, to this day, is an honourable padge of the service: and I do believe your Majesty takes no scorn to wear the *leek* upon *St. Tavy's Day.*

K. H. I wear it for a memorable honour: *for I am a Welsh*, you know, good countryman.

In London the anniversary festival of "the most Honourable and Loyal Society of Ancient Britons" is held on this day. Each member of the society wears an artificial representation of the leek in his hat, composed of ribbons and silver foil. A collection is made on behalf of the Welsh Charity School.

ST. PATRICK'S DAY.

This day, so dear to all Irishmen, is kept on the 17th of March. St. Patrick, according to some authorities, was a Scotchman, and by others is said to have been born in Wales. The "Catalogue of British Saints" describes him to have been Principal of a College in Wales, but was taken captive by some pirates of Ireland, the inhabitants of which country he converted to Christianity. It appears certain that he was a Bishop, and founded many churches and schools.

He died towards the close of the fifth century.

CARLING SUNDAY.

Carling Sunday is so called by the lower orders in the north of England, because it is their custom to eat immense quantities of small peas, called *carlings*, fried in butter and pepper and salt, on the second Sunday before Easter. This is said, by an old author, to take its rise from the disciples plucking the ears of corn and rubbing them in their hands.

ANNUNCIATION OF THE BLESSED VIRGIN.

This event is commemorated on the 25th of March. It is kept as a great festival in the Roman Catholic Church, and in the Church of England as a Feast.

In the "Calendar of the Anglican Church," published in 1851, is a statement which shews the high veneration in which the Virgin was formerly held in England, as she still is in Catholic countries, namely, that no less than 2,120 churches were named in her sole honour, besides 102 in which her name was associated with that of some other saint.

PALM SUNDAY.

The Sunday before Easter is so called because the boughs of palm-trees used to be carried on this day, in imitation of those which the Jews strewed in the way of Christ, when he rode on an ass into Jerusalem. In Roman Catholic countries sprigs of boxwood are still used as a substitute for palms.

Newton, in his "Herball for the Bible" (1587), after mentioning that the box-tree and the palm-tree were often confounded together, adds: "This error grew (as I thinke) at the first for that the common people in some countries, use to decke their church with their boughes and branches thereof on the Sunday next afore Easter, commonly called Palm Sunday; for at that time of the yeare all other trees, for the most part, are not blowen or bloomed."

Branches of the yew-tree were also substituted for palm, as is proved by Caxton's "Directions for Keeping Feast all the Year," printed in 1483, where he

says: "But for encheson that we have none Olyve that berith green leaf, algate therefore we take *Ewe* instead of Palme and Olyve, and beren about in processyon."

In Nichols's "Extracts from Churchwardens' Accounts," are the following items from the Parish of St. Martin Outwich: A.D. 1510-11—"First paid for *Palme, Box floures* and Cakes iiijd.;" 1525—"Paid for Palme on Palme Sunday ijd.;" and "Paid for Kaks, *Flowers and Yow*, ijd."

In Coates's "History of Reading" is the following extract from the Churchwardens' Accounts of St. Laurence Parish: "1505; It. payed to the Clerk for syngyng of the Passion on Palme Sunday, in ale, 1d." 1509; "It. payed for a q'rt of Bastard, for the Singers of the Passhyon on Palme Sondaye, iiijd."

The Church of Rome has given the following account of her ceremonies on this day:—

"The blessed Sacrament reverently carried, as it were, Christ upon the ass, with strewing of bushes and flowers, bearing of palms, setting out boughs, spreading and hanging up the richest clothes, &c., all done in a very goodly ceremony to the honour of Christ, and the memory of his triumph upon this day."

The slips of the willow-trees with the flowers or buds have been for some time past, and still are in this country, gathered and carried about for palm, and are also used to decorate churches.

There is a very solemn procession in the Russian-Greek Church on this day.

MAUNDY THURSDAY.

The term MAUNDY, as applied to the Thursday before Easter, is derived from the distribution of food, as an act of charity, in baskets or *maunds;* and the words maund and maundy came to signify acts of kindness. By the Roman Catholics, and High Church clergy, this day is called Holy Thursday. On this day the Queen's Maundy money is distributed to a certain number of poor persons at the Chapel Royal, Whitehall.

GOOD FRIDAY.

This day has been observed as a solemn Fast by the Church from the earliest times.

Before the Reformation the religious ceremonies in the churches were of the following kind :—A dressed figure of Christ was mounted on a crucifix, and borne round the altar by two priests, with doleful chants; then laying it very tenderly on the ground, they kissed its hands and feet, accompanied with piteous sighs and tears, the other priests doing the like in succession. Afterwards the people came to worship the assumedly dead Saviour, each bringing a small gift,

as corn, eggs, &c. Lastly, came a most ceremonious burial of the image, along with the singing bread; amidst lighted torches, and the burning of incense, and strewing flowers over the grave.

The kings used to go through a ceremony of blessing certain rings, which the fortunate recipients believed to be an infallible cure for the cramp. This custom is supposed to have been originated by that superstitious monarch, Edward the Confessor.

At Rome, notwithstanding the peculiar solemnities of the services in the churches, the public offices and places of business are all open, which contrasts strongly with the Roman Catholics in Scotland (where the day is not observed by the nation generally), who abstain from business on that day.

The origin of the custom of having hot cross buns on this day is given in another part of this volume.

EASTER.

Easter Day is distinguished by its peculiar name through our Saxon ancestors, who at this season of the year held a great festival in honour of the goddess *Eastor*, probably the Astarte of the Eastern nations. Others think it is so called from the Saxon *Oster*, to rise, being the day of Christ's resurrection. The French call this Festival *paques* (from the Greek word *pascha*,

and Hebrew *pesech*, i.e. passover), whence we derive the word paschal, as applied to the Lamb in the Last Supper.

The custom of distributing *pace* or *pasche* eggs, which was once universal amongst all Christians, is still observed in many of the rural districts of the North of England, and has, to some extent, been revived in London and other parts of the country, paice eggs, of various colours being offered for sale in many of the shops at this season.

"In Russia," says Köhl (the celebrated German traveller) in his "Panorama of St. Petersburg," "Easter eggs play a very important part, and that, on a moderate calculation, there cannot be less than ten millions used at Easter in St. Petersburg alone; for, as it is always customary at Easter on greeting an acquaintance, to press an egg into his hand, many an individual may consume his hundreds."

Some of the eggs have verses inscribed on them, but the usual inscription is the Easter greeting "Christohs vosskress" (Christ is risen), or "Eat and think of me," &c. Many artificial eggs are also manufactured, some of crystal, with cut flowers and figures. The wax-fruit makers and confectioners produce elegant boxes filled with eggs of all sizes, from the ostrich's to the nightingale's, all in wax and sugar.

The scene on Easter Eve in the Russian churches

is very remarkable. The lights, the singing, the bells, all the pomp of divine service, are consigned to repose. Many of the devout have had nothing to eat for the last three days. The churches are as dark as the grave, and no priest shows himself till midnight. A desk, on which lies an open Bible, is placed in the middle of the church; one of the lower classes will advance, light his taper, and read till some one else advances to release him.

Towards midnight the throng increases. In St. Petersburg the court appears in the imperial chapel in full dress. The priests begin a mass, which is but languidly performed or listened to, till all at once, at the midnight hour, the whole scene changes. The golden door of the pictorial wall that separates the Holy of Holies from the rest of the church flies open, and the song bursts forth "Christ is risen! Christ is risen from the dead!" At the same moment the illumination of the church is completed—not only the lamps and great chandelier, but the tapers also in the hands of each of the congregation. Whilst the chief body of priests, still singing, remove the pall with the corse, two others in their richest dress pass through the church with censers in their hands repeating the joyful words, and stopping before the shrine of every saint to swing the censer and make their genuflexions, and blessing the different groups of devotees. The congregation shake hands, and kiss all with whom they

have the most distant acquaintance. The churches are illuminated without as well as within, and all the bells in the city ring out at once.

The last ceremony is the blessing of the food, which takes place about 3 o'clock in the morning. All the dishes are ranged in long rows through the whole church, leaving space enough for the priests to pass between them. As the priest advances, sprinkling to the right and left, and pronouncing the blessing, while his attendant keeps up a constant chant, the people press closer and closer, crossing themselves and keeping a sharp watch that their flowers and food get their due share of the purifying waters.

The Easter kiss is the most interesting of all the festivities. "In the first place," says Köhl, "all members of a family, without exception, kiss each other; if the family consist only of ten individuals, there are at once ninety kisses. Then all acquaintance meeting for the first time at Easter, even where the acquaintance is but slight, would think it a breach of politeness not to kiss and embrace each other with the greatest cordiality. 'The devil take you, Maxim.!' I once heard an old woman exclaim to a young man, 'can't you say *Christos vosskross*, and give me a kiss?'"

Köhl proceeds to calculate the number of Easter embraces at St. Petersburg, with its half million of inhabitants, at fifty millions. Every general of a corps of 60,000 men must embrace all the officers, every

colonel those of his regiment, and a select number of the men besides. In the civil department the chief embraces all his subordinates, who wait upon him in their gala dresses.

At Rome the ceremonies are very elaborate, the Pope officiating on Easter Day at St. Peter's. He is borne into the church seated in his *Sedia Gestatoria*, his vestments blaze with gold; on his head is the tiara, a tall round gilded cap representing the triple crown, signifying spiritual power, temporal power, and a union of both. Over him is borne a silk canopy richly fringed. In the evening the dome and other exterior parts of St. Peter's are brilliantly illuminated with lamps.

According to the Prayer Book rule, "Easter Day is always the first Sunday after the full moon which happens upon or next after the 21st day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after." But as this rule goes upon the presumption (which is not always correct) that the vernal equinox is on the 21st of March, and that the moon is full on the 14th day, it frequently happens that the day appointed according to the ecclesiastical rule is different from that which would be observed were it regulated by the real moon in the heavens, instead of by an imaginary moon, the movements of which are calculated by a very ancient method. Hence, when this discrepancy occurs, letters in the news-

papers appear, the writers of which presume the almanac makers are at fault.

The reader will find this subject discussed very fully and clearly in "Lardner's Museum of Science and Art."

BLACK MONDAY.

Stow, the chronicler, thus describes the origin of this name:—"Black Monday" is Easter Monday, and was so called on this occasion: in the 34th year of Edward III. (1360), the 14th of April, and the morrow after Easter Day, King Edward, with his host, lay before the city of Paris: which day was full dark of mist and hail, and so bitter cold that many men died on their horses' backs with the cold. Wherefore unto this day it hath been called Black Monday."

LOW SUNDAY.

The Sunday after Easter Day is called Low Sunday, because it is Easter Day repeated, with the church service somewhat abridged or *lowered* in the ceremony, from the pomp of the festival the Sunday before. Other writers have supposed that it was called Low Sunday because it is the lowest or latest day for satisfying of the Easter obligation, viz., the worthily receiving the blessed Sacrament.

ALL FOOL'S DAY.

The custom of making fools on the 1st of April, according to the *Public Advertiser*, April 13th, 1789, "is said to have begun from the mistake of Noah in sending the dove out of the Ark before the water had abated, on the first day of the month, among the Hebrews, which answers to our first of April: and, to perpetuate the memory of this deliverance, it was thought proper, whoever forgot so remarkable a circumstance, to punish them by sending them upon some sleeveless errand similar to that ineffectual message upon which the bird was sent by the patriarch.

The origin of the custom seems to be lost in obscurity, a certain proof of its great antiquity; it prevails not only in England, but also in Sweden; and Colonel Pearce, in his "Asiatic Researches," proves it to have been an immemorial custom among the Hindoos, at a festival held about the same period, called the *Huli Festival.* This, however, according to Maurice, was a celebration of the vernal equinox, equally observed in India and Britain.

The *Spectator* alludes to the custom as prevailing everywhere, when everybody strives to make as many fools as he can. In the North of England the persons imposed upon are called "April Gowks,"—the word gowk meaning a cuckoo, which is everywhere a name of contempt.

ST. GEORGE'S DAY.

The 23rd of April has been dedicated to the patron saint of England. Who he was, is a matter of controversy. According to Gibbon, he was born in a fuller's shop in Epiphania, Cicelia; and rose from obscurity by servile flattery to his superiors. He took a contract to supply the army with bacon, which he carried out in a most unscrupulous manner; but his delinquencies having been discovered, he was obliged to fly the country with his ill-gotten wealth. He afterwards became a zealous convert to Arianism, in consequence of which he was sent by Constantius to supersede Athanasius, then Archbishop of Alexandria. He so oppressed both pagans and Christians, that the people rose against him and expelled him, but was reinstated by the army of Constantius. On the accession of Julian, the Alexandrians dragged him and two of his principal adherents to prison, where, after a delay of 24 days, the indignant populace, having burst open the doors, murdered them, carried their bodies in triumph through the city, and then threw them into the sea. St. George was then canonized as a martyr. According to Romish legend, he fought for Godfrey of Bouillon at the battle of Antioch, and appeared to Cœur-de-Lion before Acre as a presage of victory, and from that time he became the chosen patron of arms and chivalry.

The golden legend of the dragon says that he arrived at a city of Lybia called Syene, near which was a stagnant lake, wherein dwelt a dragon, so fierce and enormous, as to terrify and poison the whole country. The inhabitants assembled to kill him, but were so frightened at his appearance that they fled, pursued by the dragon, even to the city itself. They were obliged to give him two sheep every day in self-defence, but the number of sheep growing very small, they could only give him one, and a man instead of the other. Then, for fear all the men should be eaten, they made a law to draw lots for the youths and infants of all ranks, till the lot fell upon the king's daughter. The king having in vain tried to bribe the people to spare her, she asked for eight days' respite. At the end of this time, the king caused her to be dressed as if for a bridal, and having kissed her, and given her his blessing, the people led her towards the dragon. St. George, who had just arrived, asked why she was there? when she answered, "Go your way, fair young man, that you perish not also." He, however, insisted upon knowing the reason, when at last she told him, and he promised to deliver her. St. George, who was on horseback, smote the dragon with his spear, and wounded him so severely that he threw him down. Then St. George called to the Princess to bind her girdle about the dragon's neck, which she did, and the dragon followed her "as

it had been a meek beest and debonayre," and she led him into the city, when the people all fled for fear; but St. George having promised to slay the dragon if they believed and were baptized, they returned, and the king and 15,000 men, besides women and children, were admitted to that ordinance, and St. George slew the dragon, and cut off his head.

Butler, the historian of the Romish calendar, gives a different account of this saint. He states, that he was born of noble Christian parents, that he entered the army, where he rose to a high rank. The persecution of his co-religionists by Diocletian compelled him to throw up his commission, and, upbraiding the emperor for his cruelty, he was beheaded. He has been held in great honour in England from a very early period. The Order of St. George, or the Blue Garter, was created in 1344, the institution being inaugurated by forty of England's bravest knights, who held the lists against the chivalry of France, Burgundy, Flanders, Germany, and other countries.

In olden times the standard of St. George was borne before our kings in battle.

Shakespeare, in "Henry V.," Act iii., Scene 1., describes Henry leading the attack on Harfleur with—

"God for Harry! England! and Saint George!"

ROGATION SUNDAY.

The fifth Sunday after Easter is called Rogation Sunday. The term Rogation signifies supplication, from the Latin *rogare*, to beseech.

The succeeding Monday, Tuesday, and Wednesday are called Rogation Days, and were ordained by Mamercus, Bishop of Vienna about the year 452, who ordered these days to be observed as public fasts with solemn processions and supplications on the occasion of some great public calamity. The Church of England has appointed these days to be kept as private fasts, but no special service has been directed to be used.

MAY DAY.

Our usages on this day retain the character of their ancient origin. The Romans commenced the festival of Flora on the 28th of April, and continued it through several days in May. Ovid records the mythological attributes and dedication of the season to that goddess:

> "Fair Flora! now attend thy sportful feast,
> Of which some days I with design have past;
> A part in April and a part in May
> Thou claim'st, and both command my tuneful lay;
> And as the confines of two months are thine,
> To sing of both the double task be mine.

Circus and stage are open now and free—
Goddess! again thy feast my theme must be,
Since new opinions oft delusive are,
Do thou, O Flora, who thou art declare;
Why should thy poet on conjectures dwell?
Thy name and attributes thou best can tell.
Thus I:—to which she ready answer made,
And rosy sweets attended what she said;
Though, now corrupted, Flora be my name,
From the Greek Chloris that corruption came:
In fields where happy mortals whilome stray'd,
Chloris my name, I was a rural maid;
To praise herself a modest nymph will shun,
But yet a god was by my beauty won."

Flora then relates, that Zephyr became enamoured of her as Boreas had been, that "by just marriage to his bed" she was united to Zephyr, who assigned her the dominion over Spring, and that she strews the earth with flowers and presides over gardens. She further says, as the deity of flowers,—

"I also rule the plains.
When the crops flourish in the golden field,
The harvest will undoubted plenty yield;
If purple clusters flourish on the vine,
The presses will abound with racy wine;
The *flowering* olive makes a beauteous year,
And how can *bloomless* trees ripe apples bear?
The *flower* destroy'd, of vetches, beans, and peas,
You must expect but small or no increase;

The gift of honey's mine, the painful bees
That gather sweets from *flowers* or *blooming* trees,
To scented shrubs and violets I invite,
In which I know they take the most delight;
A *flower* an emblem of young years is seen,
With all its leaves around it fresh and green;
So youth appears, when health the body sways,
And gladness in the mid luxuriant plays."

From these allegorical ascriptions the Roman people worshipped Flora, and celebrated her festivals by ceremonies and rejoicings. and offerings of spring flowers, and the branches of trees in bloom. The earliest notice of the celebration of May Day may be traced to the Druids, who on May eve were accustomed to light large fires on eminences in gratitude and joy for the return of Spring. At a later period this day seems to have been observed by all classes. Chaucer, in his "Court of Love," says, that on this day "forth goeth all the Court, most and least, to fetch the flowers fresh, and branch and bloom," and it is well known that Henry VIII. and Katherine, and all their Court, partook in the diversion. The May-pole, which is still visible in many English villages, and Jack-in-the-Green, are relics of this custom.

INVENTION OF THE CROSS.

Mr. Audley says, the word "Invention" sometimes signifies the finding a thing that was hidden; thence

the name of this festival, which celebrates the alleged finding of the Cross of Christ by St. Helena, the mother of Constantine the Great, who is said to have found three crosses on Mount Calvary; but the true one could not be distinguished, till a sick woman being placed on each, was healed by one, which was therefore pronounced the True Cross. Mr. Audley quotes, that the custody of the cross was committed to the Bishop of Jerusalem. Every Easter Sunday it was exposed to view, and pilgrims from all countries were indulged with little pieces of it enchased in gold or gems. What was most astonishing, the sacred wood was never lessened, although it was perpetually diminished, for it possessed a secret power of vegetation! Ribadeneria says, "the Cross being a piece of wood without sense or feeling, yet it seemeth to have in it a living and everlasting virtue; for although severed, parted, and divided, it still remains whole and entire for all that come to reverence and adore it."

Calvin declares that so great a quantity of fragments of the True Cross were scattered among the Christian churches in his time, that they would load a large ship.

This festival is kept by the Roman Catholic Church on the 3rd of May.

WHITSUNTIDE.

Whitsunday falls on the seventh Sunday after Easter Day, and is so called on account of the white

garments which were worn in the ancient Church by those who were baptized on this day.

It celebrates the descent of the Holy Ghost upon the apostles and first followers of our Saviour.

Strutt, in his "Manners and Customs," alludes to "Font Hallowing," which was performed on Easter Even and Whitsunday eve; and the author of a "MS. volume of Homilies" in the Harleian Library, No. 2371, says, "In the beginning of holy chirch, all the children weren kept to be crystened on thys even, at the Font Hallowing; but now, for enchesone that in so long abydynge they might dye without crystendome, therefore holi chirch ordeyneth to crysten at all tymes of the yeare; save eight dayes before these Evenys, the childe shalle abyde till the Font Hallowing, if it may savely for perrill of death and ells not."

It was formerly customary in many parts of the country at this time to appoint two young men of the parish as ale-wardens, who made a collection among the parishioners for the purpose of feasting. If there was any money over, it went to defray extraordinary charges arising in the parish or imposed upon them for the public service.

Morris-dancing was also very much in vogue at this season. The following is a poetical description of one of these dances from "Cotgrave's English Treasury of Wit and Language, 1655":—

How they become the Morris, with whose bells
They ring all in to Whitson Ales, and sweat
Through twenty scarfs and napkins, till the Hobby-Horse
Tire, and the Maid Marian, resolv'd to jelly,
Be kept for spoon-meat.

TRINITY SUNDAY.

The Sunday next after Whitsunday has been from an early date set apart for the commemoration of the mystery of the Holy Trinity. The observance of this festival in England is said to have been established by Thomas à Becket towards the close of the twelfth century.

RESTORATION DAY.

This day (May 29th) is so called from its being the anniversary of the day whereon King Charles II. entered London in 1660, and re-established royalty. It is still customary for the country people to wear oak-leaves in their hats, and to dress their horses' heads with them. The locomotives on many of our railways, are also decorated with oak boughs. This is in commemoration of the shelter afforded to the king by an oak while making his escape from England, after his defeat at Worcester. Hence it is commonly called "Oak-Apple Day." This day was appointed in the liturgy of the English Church as an anniversary

festival to commemorate the restoration of the Stuarts; but on the 17th January, 1859, a Royal Warrant was issued for the discontinuance of the special service appointed to be read.

MIDSUMMER DAY.

This day (the 24th of June) has been selected by the Church for the observance of the nativity of John the Baptist. In olden times, on the eve of the festival, the people went into the woods, and broke down branches of the trees, which they brought home, and planted over their doors, amidst great demonstrations of joy, to make good the prophecy, that many should rejoice at his birth. Within the first court of Magdalen College, Oxford, from a stone pulpit at one corner, a sermon was always preached on this day, the court being embowered with green boughs, that the preaching might resemble that of the Baptist in the wilderness.

Fires were kindled in a public place at night, which were called *bon-fires*, because the contributions towards them were collected as *boons*, or gifts of social and charitable feeling.

ST. PETER'S DAY.

The 29th June is set apart by the Church to commemorate the martyrdom of St. Peter. He was

crucified at Rome, with his head downwards, not deeming himself worthy to suffer in the same way as his master. There are about 900 churches in England dedicated solely to his honour.

EMBER WEEK.

EMBER.—The Latin name *Quatuor Tempora*, the *Four Times*, has remained in modern languages. In Spanish and Portuguese the term is *Temporas*. The German converts them into *Quatember*, and thence, by the easy corruption of dropping the first syllable, a corruption which also takes place in some German dialects, we get the English *Ember*. Thus, there is no occasion to seek after an etymology in embers: or, with Nelson, to extravagate still further to the noun *ymbren*, a recurrence, as if all holy seasons did not equally recur. In Welsh, ember week is *Wythnos y cydgorian*, the week of the Processions. Ember Weeks are those in which the Ember days fall. They were appointed for imploring the blessings of the Almighty on the fruits of the earth, and upon the ordinations performed in the Church at these seasons. The Ember days are the Wednesday, Friday, and Saturday after the first Sunday in Lent, after Whitsunday, after the 14th of September, and after the 13th of December.

DOG DAYS.

In an ancient calendar preserved by Bede, the beginning of the dog-days was placed on the 14th of July. In one prefixed to the Common Prayer, printed in the time of Queen Elizabeth, they are said to begin on the 6th of July, and to end on the 5th of September; and this was continued from that time till the Restoration, when that book was revised, and the dog-days omitted. From that time to the correction of the British calendar, our almanacs had the beginning of the dog-days on the 19th of July, and the end on the 20th of August; but since that correction, the times of the beginning and end have been altered, and the former was placed at the 30th of July, and the latter at the 7th of September. The dog-days have been commonly reckoned for about forty days, viz., twenty days before, and twenty days after the heliacal rising; and almanac-makers have usually set down the dog-days in their almanacs to the changing time of the star's rising; and thus they had at length fallen considerably after the hottest season of the year; till of late, a very proper alteration has been introduced into the almanacs, and they have been made to commence with the 3rd of July, and to terminate with the 11th of August. The propriety of this alteration will be evident, if we consider that the ancients meant to express by the dog-days, the hottest time of

the year, which is commonly during the month of July, about which month the dog-star rose heliacally in the time of the most ancient astronomers, whose observations have been transmitted to us.

Ancient authors tell us that on the day the Canicula, or dog-star, first rises in the morning, the sea boils, wine turns sour, dogs begin to grow mad, the bile increases and irritates, and all animals grow languid; and that the diseases ordinarily occasioned in men by it, are burning fevers, dysenteries, and frenzies. The Romans sacrificed a brown dog every year to Canicula, at its rising, to appease its rage. The Egyptians carefully watched the rising of this star, and, judging by it of the swelling of the Nile, called the star the sentinel and watch of the year. Hence, according to their mode of hieroglyphic writing, they represented it under the figure of a dog (that faithful animal having been even in these times distinguished for his peculiar qualities of watching over the affairs of man), or of a man with a dog's head, and worshipped him under the name of *Anubis*, whose figure was hung up in all their temples, to give notice of the approach of the inundation of the Nile.

LAMMAS DAY.

The 1st of August, Lammas, should rather have been Loaf-mass, of which Saxon name it is a corrup-

tion. On this day the ancient Britons celebrated the gift of Ceres by offering a loaf made of new corn; this custom was adopted by the early Christians, and the first fruits were presented at the altar. This day is one of the Scottish quarter days; it is also called the *Gule of August.*

According to Gebelin, as the month of August was the first in the Egyptian year, it was called *Gule*, which being latinized makes *Gula*, signifying *throat.* "Our legendaries," says Brand, "surprised at seeing this word at the head of the month of August, converted it to their own purpose." They made out of it the feast of the daughter of the Tribune Quirinus, who they pretend was cured of a disorder in the throat (gula) by kissing the chain of St. Peter on the day of its festival. Forcing the Gule of the Egyptians into the throat of the tribune's daughter, they instituted a festival to Gule upon the festival day of St. Peter ad Vincula.

ST. BARTHOLOMEW'S DAY.

The 24th August is so named, being the festival day of St. Bartholomew, who is supposed to be identical with Nathaniel; his surname being Tolmai, thus, Bar-Tolmai the son of Tolmai. He suffered martyrdom in Armenia by being flayed alive, which is the reason why he is represented with a butcher's or currier's flaying-knife. This day has been well termed

"Black Bartholomew," on account of the massacre of the Protestants in France in 1572, when 100,000 are said to have perished. It is also the day on which (in 1662) the Nonconforming Ministers were ejected from the Church of England.

MICHAELMAS DAY.

The festival of St. Michael and All Angels (Sept. 29th) has been celebrated with great solemnity by the Christian Church ever since the fifth age, and was certainly kept sacred in Apulia as early as 493.

The dedication of the great church of Mount Gorgano in Italy, to St. Michael, gave rise to the celebration of this feast in the West. It obtained the common name of Michaelmas; and the dedication of numerous churches at Rome, and other parts of Italy, subsequently took place on this day—a practice followed in other countries.

The churches dedicated to St. Michael are usually to be found on elevated spots, in allusion to this Saint's having been the highest of the heavenly host.

Michaelmas is one of the regular quarter days for settling rents; but it is no longer remarkable for the hospitality which once attended this anniversary. At Martinmas, the old quarter day, the landlords used formerly to entertain their tenants with geese, then

only kept by opulent persons. But these birds being esteemed in perfection early in the autumn, most families now have a goose dressed on St. Michael's day for—

> "At Michaelmas, by custom right divine,
> Geese are ordained to bleed at Michael's shrine."*

In "Gascoigne's Flowers" we find—

> "And when the tenantes come to paie their quarter's rent,
> They bringe some fowle at Midsummer, a dish of fish in Lent;
> At Christmas a capon, at Michaelmas a goose;
> And somewhat else at Newyere's tide, for feare their lease flies loose."

A writer in *The World*, No. 10, probably Lord Orford, remarking on the effects of the alteration of the style, says, "When the reformation of the calendar was in agitation, to the great disgust of many worthy persons, who urged how great the harmony was in the old establishment between the holidays and their attributes, and what confusion would follow if Michaelmas Day, for instance, was not to be celebrated when stubble geese are in their highest perfection; it was replied that such a propriety was merely imaginary, and would be lost of itself even without any alteration

* See origin of Goose on Michaelmas Day.

of the calendar by authority; for if in it the errors were suffered to go on, they would in a certain number of years, produce such a variation, that we should be mourning for good King Charles on a false 30th of January, at a time of year when our ancestors used to be tumbling over head and heels in Greenwich Park, in honour of Whitsuntide; and at length be choosing king and queen for Twelfth Night, when we ought to be admiring the London 'Prentice at Bartholomew Fair."

It is a popular saying, that "If you eat goose on Michaelmas Day, you will never want money all the year round." In the *British Apollo* the proverb is thus discussed:—

"Supposing now Apollo's sons,
Just rose from picking of goose bones,
This on you pops, pray tell me whence
The custom'd proverb did commence,
That who eats goose on Michael's Day,
Sha'n't money lack his debts to pay?
This notion, framed in days of yore,
Is grounded on a prudent score;
For, doubtless, 'twas at first design'd
To make the people Seasons mind;
That so they might apply their care
To all those things which needful were,
And, by a good industrious hand,
Know when and how t'improve their land."

ST. CRISPIN'S DAY,

(October 25th.)

St. Crispin and his brother Crispinian were natives of Rome; after being converted to Christianity, they travelled into France, to propagate the faith. They preached to the people during the day, and at night earned their living by making shoes. These they furnished to the poor at a low price, an angel (so runs the legend) supplying them with leather. They have long been regarded as the patron saints of the shoemakers.

This day, in 1415, the memorable battle of Agincourt was fought.

ALL SAINTS' DAY.

This day (the 1st of November) is thus denominated in the calendar, because it celebrates the commemoration of those worthies whom, on account of their number, particular days could not be appropriated to their individual honour.

ST. MARTIN'S LITTLE SUMMER.

We are told that the few fine days which sometimes occur about the beginning of November, have been denominated "St. Martin's Little Summer:" to this Shakespeare alludes in the First Part of King Henry IV.

(Act i., Scene 2), where Prince Henry says to Falstaff, "Farewell, thou latter spring! Farewell, *All-hallown* summer!"—and in the First Part of King Henry VI. (Act i., Scene 2), Joan la Pucelle says,—

> "Assign'd am I to be the English scourge,
> This night the siege assuredly I'll raise;
> Expect *St. Martin's Summer*, halcyon days,
> Since I have entered into these wars.

ALL SOULS' DAY.

A festival of the Roman Catholic Church on behalf of the souls in purgatory. It is kept on the 2nd of November, and was said to have been first introduced in the ninth century by Odilon, Abbot of Cluny.

THE GUNPOWDER PLOT.

The fifth of November is still by no means forgotten, though the discovery of the plot dates as far back as the year 1605; some fresh papal aggression, or new phase of ritualism, serving to give additional zeal to the carriers of guys, and those who are fond of amusing themselves with bonfires and fireworks.

When the Prince of Orange came in sight of Torbay, in 1688, it was the particular wish of his partizans (says Burnet) that he should defer his landing till the day the English were celebrating their former deliverance from Popish tyranny.

Bishop* Sanderson, in one of his sermons, prays: "God grant that we nor ours ever live to see November the fifth forgotten, or the solemnity of it silenced."

The service formerly used in the Church of England on this day, was ordered to be discontinued by Royal warrant, dated 17th January, 1859.

ST. THOMAS'S DAY.

The festival of St. Thomas, surnamed Didymus, is kept on the 21st of December (the shortest day). He is said to have preached the gospel to the Parthians, Medes, and Persians. He suffered martyrdom on the coast of Coromandel, being first stoned, and afterwards run through with a spear.

At the village of Thornton, near Sherborne, an ancient custom exists among the tenants, of depositing 5s. in a hole in a certain tombstone in the churchyard, which prevents the lord of the manor from taking tithe of hay during the year. This must invariably be done on St. Thomas's Day, before 12 o'clock, or the privilege is lost.

On this day the election of Common Councilmen for the City of London takes place.

CHRISTMAS.

The 25th of December has been long set apart by the Church for the celebration of the birth of our

* Of Lincoln; died 1663.

Lord Jesus Christ; but some communities of Christians celebrated the festival on the 1st or 6th of January; others on the 25th of March, the time of the Jewish Passover; or the 29th of September, the Feast of Tabernacles. Long before the reign of Constantine, in the fourth century, the season of the new year had been chosen for the period of the Nativity, but the Eastern Church observed it on the 6th of January, and the Western on the 25th of December. Both Churches subsequently agreed to observe it on the last named day. The fixing the date appears to have been the act of Julius I., Pope of Rome from 337 to 352. A.D.

The real date of the Nativity it seems impossible to discover.

Long before the Christian era, a festival was kept in heathen countries at the time of the winter solstice (the 21st of December); and as they became converted to Christianity, a kind of compromise was effected with the converts, who were very reluctant to give up their old seasons of rejoicing, by transferring the heathen ceremonies to the solemnities of the Christian festivals. From these heathen observances have come down to us the Yule log, and the superstitions connected with the mistletoe.

From an old song preserved in the Harleian Manuscripts in the British Museum, it appears that it was considered very lucky when Christmas Day fell on

Sunday, and the reverse when it occurred on Saturday.

"Lordinges, I warne you al beforne,
Yet that day that Cryste was borne,
Falle upon a Sunday;
That wynter shall be good par fay,
But grete wyndes alofte shalbe,
The somer shall be fayre and drye;
By kynde skylle, wythowtyn lesse,
Throw all londes shalbe peas,
And good tyme all thyngs to don,
But he that stelyeth he shall be found sone;
Whate chylde that day borne be,
A great lord he shalbe.

* * * * *

If Chrystmas on the Saturday falle,
That wynter is to be dredden alle,
Hyt shall be so full of grete tempeste
That hyt shall slew both man and beste,
Frute and corne shall fayle grete won,
And olde folke dyen many on;
What woman that day of chylde travayle
They shalbe be borne in grete perelle;
And chyldren that be borne that day,
Within half a yere they shall die par fay,
The summer then shall wete ryghte ylle:
If thou awght stele, hyt shel the spylle;
Thou dyest, yf seknes take the."

The *Times*, in December, 1876, gives the following curious facts in connection with a Monday Christmas, on which day it fell last year. It fell on a Monday also in 1865, and on that occasion the following was unearthed from the Harleian MSS., No. 2,252, folio 153-4:—

"If Christmas Day on Monday be,
A great winter that year you'll see.
And full of winds both loud and shrill;
But in summer, truth to tell,
High winds shall there be, and strong,
Full of tempests lasting long;
While battles they shall multiply,
And great plenty of beasts shall die,
They that be born that day, I ween,
They shall be strong each one and keen;
He shall be found that stealeth aught;
Tho' thou be sick, thou diest not."

The year 1866 was the year of the Austro-Prussian war, a year of disastrous gales, and a year of cattle-plague. Again, in 1871, Christmas Day fell on a Monday. The twelve-month following that day saw us with cattle-plague in the north and some great storms; but as to "battles," we must go back a few months in 1871 for the capitulation of Paris and the conflict with the Commune. We have now a Monday Christmas for the third time within a dozen years.

The following interesting account of Christmas in

Spain is taken from the *Times* of 26th of December, 1876:—

When Christmas Eve comes the two days' holyday commences; at 12 the labourers knock off work, repair home, and dress in their best; then the shops are all ablaze with lights, ribands, and streamers; with tempting fare of sweets and sausages; and red and yellow serge to make warm petticoats, and cymbals, drums, and zambombas. The chief sweetmeats peculiar to Christmas, and bought alike by rich and poor (for Spain is the land of luscious sweetmeats), are the various kinds of preserved fruits, incrusted in sugar, and the famous turron. This last, which is of four kinds, and may be called in English phraseology "almond rock," is brought to your door, and buy it you must. A coarse kind is sold to the poor at a cheap rate. Other comestibles peculiar to Christmas, or, as here called, "the pascua," are the sopa de almendras, or almond soup, the pavo trufado, or truffled turkey, the roasted chestnuts, and nuts of every sort, and, if in Madrid, the stranger will wonder to see the Plaza Mayor thronged with people of all ranks, buying vesugo, or sea bream, which is sent in large quantities from Cadiz, &c., for the day. This is one of the few old customs still lingering in modernized, unspaniardized, Frenchified Madrid. These old customs of Christmas, Easter, and All Saints, are dying out in Madrid; but in such towns

as Valencia, at Easter, every family still makes and eats its cake, piled up with eggs and fruits, called there the mona, and in Malaga, hornazo, a piece of which is always sent to the cura of the parish.

Before the Noche-Vuena, or Christmas Eve, however, one or two good deeds have been done by the civil and military authorities. On the 23rd or 24th the custom is for the military governor to visit all the soldier prisoners, in company with their respective defensores or advocates, and, *de officio*, there and then, he liberates all who are only in gaol for light offences. This plan is also pursued in the civil prisons ; and thus a beautiful custom is kept up in classic, romantic, Old World Spain, and a ray of hope enters into and illuminates even the bitter darkness of a Spanish prisoner's den.

It is Christmas Eve. The poor man has his relations round him, over his humble pucherro ; the rich man likewise. Friends have not come, "for it is not the custom ;" in Spain only blood relations eat and drink in the house as invited guests. Families meet as in England. Ten per cent. of the soldiers get a fortnight's leave of absence and a free pass, and there is joy in peasant homes over peasant charcoal pans. The dusky shades of evening are stealing over olive grove and withering vineyard ; and every house lights up its tiny oil lamp ; and every image of the Virgin is illuminated with a taper ; in Northern Andalusia you hear the zambomba, a flower-pot perforated by a hollow reed

which, wetted and rubbed with the fingers, gives out a hollow, scraping, monotonous sound; in Southern Andalusia the pandereta, or tambourine, is the only instrument; it is wreathed with gaudy ribands and decked with bells, and beaten, shaken, and tossed in the air with graceful *abandon* to the strains of the Christmas Hymn :—

"Esta noche es noche buèna
"Y no es la noche de dormir,"

i.e., "This night is the good night, and therefore is no night for rest;" or, perhaps, the church chant is sung, called

"Nacio el nino de Dios,"

i.e., "The Child of God was born." Then, also, men click the castaneta, or castanets, in wine-shop and cottage; and in such Old World towns as Ecija, near Cordova, where no railway has penetrated, the "Messeria," a breast-plate of eccentrically-strung bones, slung round the neck and played with sticks, is still seen and heard. From every house is heard the strain of music; every church is lit up; every wineshop is full; every street smokes with chestnut stalls; every girl wears a gaudy red or yellow dress, for "the Child of God is born."

The turkeys have been slaughtered and are stewing on the fire; the night is drawing on, and now the meal is over. Twelve o'clock strikes, and, in one moment, every bell from every belfry clangs out its summons.

Poltroon were he who had gone to bed before 12 on Noche Buena. From every house the inmates hurry to the gaily lit church, and throng its aisles, a dark-robed crowd of worshippers. The organ peals out, the priests and choir chaunt, at this midnight hour, the Christmas chaunt; and, at last (in some out-of-way towns) the priests, in gaudiest robes, bring out from under the altar and expose aloft to the crowds in swathing bands of gold and white the Babe newborn, and all fall down and cross themselves in mute adoration. This service is universal, and is called the Misa del Gallo, or Cock-crow service; and even in Madrid it is customary to attend it; there are three Misas also on Christmas-day, and the church rule, strictly observed, is, that, if a man fail to attend this midnight Misa he must, to save his religion, attend all three on Christmas-day. In antique towns like Ecija, there are ten days' early service (called Misa de Luz) anterior to the Misa del Gallo, at 4 a.m., and in the raw morning the churches are thronged with rich and poor. In that strange unvisited town, also, the chief dame goes to the midnight Misa, all her manservants in procession before her, each playing a different instrument.

Christmas eve is over. It is 1.30 a.m. on Christmas morning, and the crowds—orderly, decent, cheerful—are wending their ways home. Then all is hushed; all have sought repose; there are no drunken riots; the dark streets are lit by the tiny oil lamps; the

watchman's monotonous cry alone is heard :—"*Ave Maria purissima ; las dos ; y sereno.*" On Christmas Day itself there are three Misas at the churches, all of joyous chaunting ; then the poor come in to pay their rent of turkeys, pigs, olives, or what not, to their landlord, and he gives them a Christmas-box, such as a *torta*, or pie of salt fish, or money, or what may be. Then, when you enter your house, you will find on your table, with the heading "*Felicitan al usted la Pascua,—i.e.*, "A Happy Christmas," a host of little leaflets printed, with verses. These are the petitions of the postman, scavenger, telegraph man, newsboy, &c., asking you for a Christmas-box ; poor fellows, they get little enough, and a couple of francs is well-bestowed on them once a year. After mid-day breakfast or luncheon is over, rich and poor walk out and take the air, and a gaudy, joyous crowd they are, as a rule.

As regards presents at Christmas, the rule is, in primitive Spain, to send a present to the *cura* and the doctor. Many Spaniards pay a fixed sum to their medical man, and he attends all, including servants. His salary is sent to him at Christmas, with the addition of a turkey or a cake or some fine sweetmeats.

ST. STEPHEN'S DAY.

The 26th of December has been set apart to commemorate the death of St. Stephen, the first

martyr, who was stoned to death by the Jews. He was chosen by the Christian Church as one of the first deacons.

On this day it was an ancient custom to gallop horses until they perspired and bled them. Old Thomas Tusser says :—

> "Ere Christmas be passed, let horse be let blood,
> For many a purpose it doth them much good;
> The day of St. Stephen old Fathers did use;
> If that do mislike thee, some other day chuse."

ST. JOHN THE EVANGELIST'S DAY.

Consecrated wine was anciently sold by the priests on the 27th of December, the festival of St. John the Evangelist, to prevent the effects of poison, storms, &c; because St. John had been forced to drink poison.

He, however, died a natural death, and expired at Ephesus, at the advanced age of 94, A.D. 100.

CHILDERMAS, OR HOLY INNOCENTS' DAY.

This day is observed on the 28th December in the Roman Catholic Church, as well as in the Church of England, to perpetuate the massacre of the innocents by Herod. It was formerly considered a very unlucky day, and people never got married on it.

Children were formerly whipped on this day by

their parents "in order that the memories of Herod's murder of the innocents might stick the closer."

TRANSLATION OF SAINTS.

Of the origin of the translation of saints, a great deal has been written; it is, however, generally supposed to take its data from the following:—In the year 359, the emperor Constantius, out of a presumed, and perhaps not inconsistent respect, caused the remains of St. Andrew and St. Luke to be removed from their ancient place of interment, to the Temple of the Twelve Apostles, at Constantinople; and from that example, the practise of searching for the bodies of saints and martyrs increased so rapidly, that in the year 386, we find almost the whole of the devotees engaged in that pursuit. Relics, of course, speedily became of considerable value; and as they were all alleged to possess peculiar virtues, no expense of labour were spared to provide such treasures for every public religious foundation.

Ameruth Peyral, in his manuscript "Chronicle of the Popes," says that England is remarkable for its number of saints, whose bodies it has preserved from corruption. He observes, there is no soil so adapted to preserve corpses from corruption, as the soil of this country. Upon this ground, it is supposed, popish writers might imagine relics more plentiful than otherwise.

SICILIAN VESPERS.

One of those bloody massacres which disgrace history, began at Palermo March 30th, 1282. The inhabitants had conceived a bitter hatred against Charles of Anjou, and there was a conspiracy against him, which suddenly came to a head by the accident of a Frenchman insulting a bridal procession, and he was at once stabbed, the populace rose to arms, and 200 of the French were instantly assassinated; the flame of vengeance was kindled, and 8,000 were put to death before they could stand on their defence, the sanctuary of the altar affording them no security. From Palermo the massacre spread throughout the island. The signal for the slaughter was the sounding of the vesper bell, whence came the term of the Sicilian Vespers.

PART III.

EPITHETS AND PHRASES.

WRETCH.

The meaning of the word *Wretch* is one not generally understood. It was originally, and is now, in some parts of England, used as a term of the softest and fondest tenderness. This is not the only instance in which words in their present general acceptation bear a very opposite meaning to what they did in Shakespeare's time. The word *Wench*, formerly, was not used in that low and vulgar acceptation it is at present. *Damsel* was the appellation of young ladies of quality, and *Dame* a title of distinction. *Knave* once signified a servant; and in an early translation of the New Testament, instead of "Paul the Servant," we read "Paul the Knave of Jesus Christ." On the other hand, the word *Companion*, instead of being the

honourable synonym of Associate, occurs in the play of Othello, with the same contemptuous meaning which we now affix, in its abusive sense, to the word "Fellow"—for Emilia, perceiving that some secret villain had aspersed the character of the virtuous Desdemona, thus indignantly exclaims:—

> "O, Heaven! that such *Companions* thou'dst unfold,
> And put in every honest hand a whip,
> To lash the rascal naked through the world!"

SPINSTER.

Formerly it was a maxim that a young woman should never be married till she had spun herself a set of body, table, and bed linen. From this custom all unmarried women were termed spinsters, an appellation they still retain in all deeds and law proceedings.

ROUNDHEAD.

The first origin of this party epithet, well known as being used during the troubles in the reign of Charles I., was introduced by Captain Hyde, drawing his sword amidst the mob of Westminster, on 28th December, 1641, and saying, he would crop the ears of those round-headed dogs that bawled against the bishops. The apprentices wore their hair cut round. From this trifling circumstance originated the distinction of

"Roundheads" and "Cavaliers." Others, however, state, that it originated with the fanatics in the time of Charles I. ignorantly applying the text, "Ye know that it is a shame for men to have long hair," cut theirs very short. It is said, the Queen once seeing Pym, a celebrated patriot, thus cropped, inquired who that *round-headed* man was; from this incident the distinction became general, and the party were called roundheads.

CUTPURSE.

This term, which we meet with so often in Shakespeare's plays, and indeed in many works of more modern authors, is derived from the circumstance of persons in former days having their purses hanging in front, from their girdles, from whence they were cut by the Pickpurse, or Cutpurse, of former times.

MISER.

The term Miser, which we well know signifies a man who makes his money his god, is derived from *Miserii*, i.e., Misery, or Miserable.

MYRMIDON.

Myrmidon is derived from Myrmidons, a people of Thessaly, who by miracle, being ants (states the

Heathen Mythology), were turned into men at the request of Æacus, when the most destructive plague had destroyed the old inhabitants. They followed Achilles to the siege of Troy. Hence the term Myrmidon has been applied to followers, or hangers-on.

ASS.

The Ass is of Assyrian origin, and from the first syllable also derives its name. Nature foreseeing the cruel usage which this useful servant to man should receive at man's hands, did prudently in furnishing him with a tegument impervious to ordinary stripes. The malice of a child, or a weak hand, can make but feeble impression on him. To a common whip or switch, his hide presents an absolute insensibility. His back offers no mark to a puny foeman. You might as well pretend to scourge a school-boy with a tough pair of leather breeches on. His jerkin is well fortified.

> "————on him is ne'er engender'd
> The hatefull vermine that doth teare the skin."

And, truly, when one thinks on the suit of impenetrable armour with which Nature (like Vulcan to Achilles) has provided him, these subtle enemies to our repose would have shown some dexterity in getting into his quarters. The term Ass, as applied to the disciples of folly, has been of very long

standing, having its origin, no doubt, in their proverbial stupidity. So, to conclude with a pun,—"Ass *in præsenti* seldom makes a WISE MAN *in futuro*."

ASSASSIN.

There was, says Hume, a petty prince in Asia, commonly called "The Old Man of the Mountain," who had acquired such an ascendency over his fanatical subjects, that they paid the most implicit deference to his commands; esteemed assassination meritorious, when sanctioned by his mandate; courted danger, and even certain death, in the execution of his orders; and fancied that, when they sacrificed their lives for his sake, the highest joys of paradise were the infallible reward of their devoted obedience. It was the custom of this prince, when he imagined himself injured, to despatch secretly some of his subjects against the aggressor, to charge them with the execution of his revenge, to instruct them in every art of disguising their purpose; and no precaution was sufficient to guard any man, however powerful, against the attempts of those subtle and determined ruffians.

The greatest monarchs stood in awe of this Prince of the Assassins or Hassassinah (for this was the name of his people; whence the word has passed into most European languages), and it was the highest indiscretion in Conrade, Marquis of Montserrat,

to offend and affront him. The inhabitants of Tyre, who were governed by that nobleman, had put to death some of this dangerous people. The prince demanded satisfaction; for, as he piqued himself on never beginning any offence, he had his regular and established formalities in requiring atonement. Conrade treated his messengers with disdain. The prince issued his fatal orders. Two of his subjects who had insinuated themselves in disguise among Conrade's guards, openly, in the streets of Sidon, wounded him mortally; and when they were seized and put to the most cruel tortures, they triumphed amidst their agonies, and rejoiced that they had been destined by Heaven to suffer in so just and meritorious a cause.

A DUN!

Some erroneously suppose that the word dun comes from the French *donner*, to give, implying a demand; but the true origin of this word, or epithet, so frequently used, is from one John Dunn, a famous bailiff, or sheriff's officer, of the town of Lincoln; so extremely active and dexterous in the management of his rough business, that it became a proverb, when a man refused, or perhaps could not pay his debts, "Why don't you dunn him?" that is, "Why don't you send Dunn to arrest him?" Hence it became a custom, and a proverb, and is as old as the days of Henry VIII. But

the word dun is not merely confined to demanding payment with importunity, but to any other thing demanded in a similar manner.

BAILIFF.

Bailiff (states the "Cabinet Lawyer") is of doubtfu etymology, and applies to offices very different in rank and jurisdiction. Thus, the sheriff is Bailiff to the Crown, in the county of which he has the care, and in which he executes the King's writs. There are likewise Bailiffs to whom the king's castles are committed, as the bailiff of Dover Castle. Lastly, the chief magistrates in divers ancient corporations, as Ipswich, Yarmouth, Colchester, Scarborough, and other places, are termed bailiffs.

The term Bailiff is no doubt derived from the word bail, implying responsibility, or a responsible person, as a Bailiff most assuredly is.

ANTHONY PIG!

The officers who had the inspection of the city markets in former times, were very diligent in detecting persons that brought bad provisions to sell; and pigs being then sold alive, they seized all that were found unmarketable, and bestowed the same upon St. Anthony's hospital, which the proctors or overseers

thereof no sooner received than they hung a bell round each of their necks, as so many testimonials of their belonging to them, and sent them abroad into the world to shift for themselves. These pigs, by frequenting the several parts of the city, soon became acquainted with their benefactors, whom they followed with a continual whining (which gave birth to a proverb, that "you follow and whine like a St. Anthony's pig"), till they received a benevolence; whereby in a short time they became so fat, that they were taken up for the use of the fraternity. Another pleasant observer says, "This was a common nickname for a dangler, among our old writers."

Tanthony, is a corruption of St. Anthony. In Hampshire the small pig of the litter (in Essex called 'the cad') is, or once was, called 'the Tanthony pig.' Pigs were especially under this saint's care. The ensign of the order of St. Anthony of Hainault was a collar of gold made like a hermit's girdle; at the centre thereof hung a crutch and a small bell of gold. St. Anthony is styled, among his numerous titles, 'membrorum restitutor,' and 'Dæmonis fugator:' hence the bell. The Egyptians have none but wooden bells, except one brought by the Franks into the monastery of St. Anthony.—Rees' "Cyclopædia," art. Bell. 'The custom of making particular Saints tutelars and protectors of one or another species of Cattle, is still kept up in Spain, and other places. They pray to the

tutelar when the beast is sick. Thus St. Anthony is for hogs, and we call a poor starved creature a *Tanthony* pig.—Salmon's "History of Hertfordshire," 1728.

RIBALD.

"It was," says Verstegan, "the proper name of Rabod, a heathen king of Friesland, who, being instructed in the faith of Christ by the godly Bishop Ulfran, faythfully promised to be baptized, and appointed the tyme and place: where being come, and standing in the water, he asked of the bishop where all his forefathers were, that in former ages were deceased? The bishop answered, 'That dying without the knowledge of the true God, &c., they were in hell!' 'Then,' quoth Rabod, 'I hold it better and more praiseworthy, to go with the multitude to hell than with your few Christians to heaven!' and therewith he went out of the water unchristened, and returned both to his wonted idolatry and his evil life, notwithstanding the good admonitions of the bishop, and an evident miracle which (through the power of God) the said bishop wrought even in his own presence. He was afterwards surprised with a sudden and unprovided death, about the yeere of our Lord 720, and his very name became so odious through his wickedness that it grew to be a title of reproach and shame, and hath so continued ever since."

BEEFEATER.

Beefeater is a corruption of the French *le buffet*, which is now used for the apartment in which refreshments are supplied to the guests at royal balls or concerts in France. The final syllable is like that of *charretier*, added to *charrette*, or *layetier* to *layette*, &c. Dr. Ash ("English Dictionary") has BEAUFET, *a corrupt spelling* for a buffet. Boiste *(Dictionnaire Universel)* has BUFFETER *(le verbe)*, and BUFFETEUR *(le substantif)*; with a signification as regards *drinking*, and *not eating*. The *buffeteur* is described as a carrier who uses a gimlet, "*percer les tonneaux en route, pour voler le vin.*"* It is curious however, that Boyer, in his French Dictionary, translates Beefeater, *mangeur de bœuf*, and subjoins, by way of remark, that this is a nickname given to the guards of England, because while on duty they are fed upon beef; that otherwise, their true name is Yeomen of the Guard.

MAN OF STRAW!

It is a notorious fact, that many years ago wretches sold themselves to give any evidence, upon oath, that might be required; and some of these openly walked Westminster Hall with a straw in their shoe, to signify

* *i.e.* To pierce the casks on the road, to steal the wine.

they wanted employ as witnesses; such was one of the customs of the "good old times," which some of us regret we were not born in. From this custom originated the saying, "he is a man of straw." An article in the *Quarterly Review* (vol. xxxiii. p. 344), in which the Greek courts of justice are treated of, there notices the custom—"We have all heard of a race of men who used, in former days, to ply about our own courts of law, and who, from their manner of making known their occupation, were recognised by the name of *Strawshoes*. An advocate, or lawyer, who wanted a *convenient* witness, knew by these signs where to find one, and the colloquy between the parties was brief. 'Don't you remember?' said the advocate—(the party looked at the fee and gave no sign; but the fee increased, and the powers of memory increased with it). 'To be sure I do.' 'Then come into the court and swear it.' And Straw-shoes went into the court and swore it. Athens abounded in Straw-shoes."

LUNATIC!

The term Lunatic is derived from *Luna* the moon, from the belief which formerly prevailed that all who are mentally deranged are more or less affected by the change in that luminary. This belief was held as far back as the times of Hippocrates and Galen. "In diseases," says Dr. Lardner in his 'Museum of Science

and Art,' "the lunar periods were said to correspond with the succession of the sufferings of the patients. The critical days or *crises* were the 7th, 14th, and 21st of the disease, corresponding to the intervals between the moon's principal phases. While the doctrine of alchymists prevailed, the human body was considered as a microcosm; the heart, representing the vital principle, was placed under the influence of the sun; the brain was regulated and controlled by the moon. The planets had each its proper influence; Jupiter presided over the lungs, Mars over the liver, Saturn over the spleen, Venus over the kidneys, and Mercury over the organs of generation. Of these grotesque notions there is now no relic, except the term *lunacy*, which still designates unsoundness of mind. But even this term may in some degree be said to be banished from the terminology of medicine, and it has taken refuge in that receptacle of all antiquated absurdities of phraseology—the law. Lunatic, we believe, is still the term for the subject who is incapable of managing his own affairs."

POLTROON!

According to Suetonius, in *Vit. August.* c. 24, a Roman knight who had cut off the thumb of his two sons to prevent them being called to a military life, was by order of Augustus publicly sold, both he and

his property. Calmet remarks, that the Italian language has preserved a term—*poltrone*, which signifies one whose thumb is cut off, to designate a soldier destitute of courage and valour. We use poltroon to signify a dastardly fellow, without considering the import of the original.

BIGOT!

The word bigot is derived by that judicious antiquary, Camden, from the following circumstance:—When Rollo, Duke of Normandy, received Gisla, the daughter of Charles the Simple, King of France, in marriage, together with the investiture of that dukedom, he would not submit to kiss Charles's feet; and when his friends urged him by all means to comply with that ceremony, he made answer in the English tongue, "Ne se, by God;" *i.e.*, Not so, by God." Upon which, the king and his courtiers deriding him, and corruptly repeating his answer, called him Bigot, from whence the Normans were called bigodi, or bigots.

TURN-COAT!

The Duke of Savoy took, indifferently, sometimes part with France, and sometimes with Spain; for that purpose he had a *justeau corps*, white on one side and scarlet on the other, so that when he meant to declare

for France he wore the white outside, and when for Spain the red. This is the origin of the proverb, *tourner casaque*, or "turn-coat."

YANKEE!

Notwithstanding the various derivations which have been given, there never was any difference of opinion among those who have ever paid any attention to the subject, concerning the origin of this word. It is believed to have been derived from the manner in which the Indians endeavoured to pronounce the word English, which they rendered *Yenghees*, whence the word *Yankee*. The term Yankee was a cant or favourite word with one Jonathan Hastings, a settler at Cambridge, North America, about the year 1713. The inventor used it to express excellency. For instance, a "Yankee good horse," or "Yankee cider," meant an excellent horse, and excellent cider. The students of a neighbouring college were accustomed to hire horses of Jonathan; their intercourse with him, and his use of the word upon all occasions, led them to adopt it, and they gave him the name of "Yankee Jonathan." It was dispersed by the collegians throughout New England, until it became a settled term of reproach to all New Englanders, and eventually to all North Americans.

BROTHER JONATHAN.

The origin of this term, as applied to the United States, is as follows:—"When General Washington, after being appointed commander of the army of the revolutionary war, came to Massachusetts to organize it, and make preparations for the defence of the country, he found a great want of ammunition and other means necessary to meet the powerful foe he had to contend with, and great difficulty to obtain them. If attacked in such condition, the cause at once might be hopeless. On one occasion, at that anxious period, a consultation of the officers and others was held, when it seemed no way could be devised to make such preparations as were necessary. His excellency Jonathan Trumbull the elder was then governor of the State of Connecticut, on whose judgment and aid the general placed the greatest reliance, and remarked, 'We must consult Brother Jonathan on the subject.' The general did so, and the governor was successful in supplying many of the wants of the army. When difficulties afterwards arose, and the army was spread over the country, it became a byword, 'We *must consult* Brother Jonathan.' The term Yankee is still applied to a portion, but 'Brother Jonathan' has now become a designation of the whole country, as John Bull has for England."—"Dictionary of Americanisms," by John Russell Bartlett.

BROKER.

The origin of this word is contested; some derive it from the French *broyer*, to grind; others from *brocader*, to cavil or wriggle; others deduce broker from a trader *broken*, and that from the Saxon *broc*, misfortune, which is often the true reason of a man's breaking. In which view, a broker is a broken trader by misfortune; and it is said, that none but such were formerly admitted to that employment.

BANKRUPT.

The term bankrupt (formerly spelt *bankrout*, and *banquerout*) is derived from the Italian *banka* or *banch*, bench, and *rupta*, broken. The Italian money-lenders, in the various cities of Italy, had a place of assembly of their own, and everyone had a bench or table, at which they stood and transacted their business. When any of them failed in their covenants, it was the custom to break up the bench of the individual, and hence came the term *banca-rupta*, or the bench is broken, and from whence also came our term bankrupt, as applied to a man whose name is published in the *Gazette*. In former times, if not even now, it was the custom in our corn-market, in Mark Lane, to break up the table or bench of any salesman who could not meet his payments.

CAT'S PAW!

The term cat's paw, or the phrase, "he is the cat's paw of the party," took its origin from the following anecdote: "A monkey and a turnspit, a kind of dog between the lurcher and the terrier, were at one period considered indispensable requisites in the culinary department, yclept the kitchen. Our readers will recollect the story of the roasted chestnuts in Don Saltero's kitchen, where the monkey, taking a fancy to them as they were crackling within the bars of the fireplace, caught hold of the cat as she lay sleeping before the fire, and made use of her paw to withdraw some of the chestnuts from the scorching situation in which they were placed. From this circumstance, when one person pushes forward another to do that which he himself is either afraid to do, or ashamed to appear in, originated the saying, "he is the cat's paw of such a one," or "he is the cat's paw of the party."

JACK KETCH.

It is now about one hundred and ninety years ago since one Dun, the then finisher of the law, departed this life, when one Jack Ketch was advanced to the office, and who has left his name to his successors ever since. This appears from Butler's "Ghost," published in 1682. When the author wrote the first

part of it, it is plain that Dun was the executioner's name, or nick-name:

> "For you yourself to act 'Squire Dun—
> Such ignominy ne'er saw the sun;"

but before he had printed off his poem, Jack Ketch was in office;

> "Till Ketch observing he was chous'd,
> And in his profits much abus'd,
> In open hall the tribunes dunn'd
> To do his office, or refund."

MY LORD!

This title has a Grecian origin. "My Lord" was a nickname for deformed men, and is from the Greek word *lordus*, i.e., crooked. During the feudal times the lower class, by way of humour, called a man that was half an idiot, or deformed, "My Lord," in ridicule of their superiors. "This, we suspect," says a writer in the "New Monthly Magazine," "is a popular fallacy; for after a careful perusal of the most approved works that treat of nobility, and of its origin, in these realms in particular, we are left very much in the dark as to the original patent in which this branch of it is recognized." Neither Camden, in his "Etymologie and Original of Barons," nor Dugdale, in his "Baronetage of England," nor Selden (a more exact and laborious inquirer than either), in his "Titles of

Honour," afford a glimpse of satisfaction upon the subject. There is an heraldic term, indeed, which seems to imply gentility, and the right to coat armour (but nothing further), in persons thus qualified. But the *sinister bend* is more properly interpreted, by the best writers on this science, of some irregularity of birth than of bodily conformation. Nobility is either hereditary or by creation, commonly called patent. Of the former kind the title in question cannot be, seeing the notion of it is limited to a personal distinction, which does not necessarily follow in the blood. Honours of this nature, as Mr. Anstis very well observes, descend moreover in a *right line.* It must be by patent then, if anything. But who can show it? How comes it to be dormant? Under what king's reign is it pretended? Among the grounds of nobility cited by the learned Mr. Ashmole, after "Services in the Field or in the Council Chamber," he judiciously sets down, "Honours conferred by the sovereign out of mere benevolence, or as favouring one subject rather than another, for some likeness or conformity observed (or but supposed) in him to the royal nature;" and instances the graces showered upon Charles Brandon, who "in his goodly person being thought not a little to favour the port and bearing of the king's own Majesty, was by that Sovereign, Henry VIII., for some or one of these respects highly promoted and preferred." Here, if

anywhere, we thought we had discovered a clue to our researches. But after a painful investigation of the rolls and records under the reign of Richard III., or Richard Crouchback, as he is more usually designated in the chronicles, from a traditionary stoop or gibbosity in that part,—we do not find that that monarch conferred any such lordships, as are here pretended, upon any subject or subjects, on a simple plea of "conformity" in that respect to the "royal nature." The posture of affairs in those tumultuous times, preceding the battle of Bosworth, possibly left him at no leisure to attend to such niceties. Further than his reign we have not extended our inquiries; the kings of England who preceded, or followed him, being generally described by historians to have been of straight and clean limbs, the "natural derivative (says Daniel) of high blood, if not its primitive recommendation to such ennoblement, as denoting strength and martial prowess—the qualities set most by in that fighting age." Another motive, which inclines us to scruple the validity of this claim, is the remarkable fact, that none of the persons in whom the right is supposed to be vested, do ever insist upon it themselves. There is no instance of any of them "sueing his patent," as the law-books call it; much less of his having actually stepped up into his proper seat, as, so qualified, we might expect that some of them would have had the spirit to do, in the

House of Lords. On the contrary, it seems to be a distinction thrust upon them. "Their title of Lord (says one of their own body, speaking of the common people) I never much valued, and now I entirely despise: and yet they will force it upon me as an honour which they have a right to bestow, and which I have none to refuse." Upon a dispassionate review of the subject, we are disposed to believe that there is no right to the peerage incident to mere bodily configuration; that the title in dispute is merely honorary, and depending upon the breath of the common people; which in these realms is so far from the power of conferring nobility, that the ablest constitutionalists have agreed in nothing more unanimously, than in the maxim that the king is the sole fountain of honour.

STALKING HORSE.

This general term for some insignificant person or thing, thrust intentionally forward to conceal a more important object, had orginally a more definite meaning. The Albanian sportsmen, Dr. Clark says, still use it, practising the old method of shooting with one, *i.e.*, by carrying the picture of a horse or a cow, behind which they concealed themselves, and take their aim through a hole in the picture. Among us, the "stalking-horse" was either a real horse (an old jade trained for the purpose), and walking up and

down in the water, which way the sportsman pleased, or a piece of old canvas shaped like a horse grazing, stuffed, painted brown, and fixed to a staff, with a sharp iron at one end to stick in the ground; when the fowl became familiar with the horse, the sportsmen varied the device by using a stalking ox or cow, and stalking stags or deer, especially for fenny grounds, and even trees, shrubs, and bushes, all of painted canvas.

BULLS AND BEARS.

A "bull" is one who buys stock, whether investor or speculator; a "bear" is one who sells it. If any one buys a lot of stock as an investment he "bulls" the market, and the price is likely to rise, because his investment has removed so much stock from the market, and the remainder is by so much the scarcer; while, if he sells, either for speculation or realization, he "bears" the market, which is likely to go down in consequence of the stock he has thrown on it making the supply more plentiful. The slang word "bear" is generally supposed to be derived from the old story of the man who sold the skin of the bear before he had killed the four-footed wearer.—*City Press.*

YORKSHIRE BITE.

The misapplication of the original meaning of this term is very general. We always use it to convey a

feeling of mistrust; or, a fear of coming in contact with one more adept in cunning than ourselves. It is true, Yorkshiremen are keen dealers; this, however, is no detraction; on the contrary, it is an evidence of industrious habits. The hospitality for which they are so famous gave rise to the term Yorkshire bite. It is said that the fatted calf and flowing bowl greet the stranger at every step, and after the common salutation, the question "Will you bite?" or "Will you sup?" is sure to follow; and from this originated a term, used as a sarcasm, but which, in point of fact, derived as it is, ought to be used as a compliment.

JOURNEYMAN.

There is a general law or custom in Germany, that apprentices, after the expiration of their service, shall travel two years before prosecuting their trade as master-workmen. Hence the etymology of *journeyman.*

VILLAIN.

The epithet villain, now a term of great reproach, is derived from *will*, or lordship; and which signified one who was a servant during life, and devisable as chattels in the feudal times. In 1572, Queen Elizabeth ordered her bondmen to be set free at very easy rates.

VICAR OF BRAY!

Bray is a village in Berkshire. The vivacious vicar hereof, says Fuller, living under Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth, was first a Papist, then a Protestant, then a Papist, then a Protestant again. He had seen some martyrs burnt (two miles off) at Windsor, and found this fire too hot for his tender temper. This vicar being taxed by one for being a turncoat and inconstant changeling—"Not so," said he, "for I always kept my principle, which is this, to live and die the Vicar of Bray."

BUGG-A-BO!

Bugg-a-bo, or Buggan-bo, was originally no more than mothers frightening their children with the "bull-bo," which the little one, not rightly pronouncing, called Bugg-a-bo. It is properly bogle-bo,—bogle signifying a malevolent spirit; the Shropshire term, buggan-bo, meaning the same thing. If a horse takes fright, they say, he spies a buggan!

COWARD.

A feudal expression, implying cow-herd, for which office a man void of courage was deemed only fit for.

WHIGS AND TORIES.

In the year 1680 two parties were formed, called the Addressers and Abhorrers; out of which arose the after-party appellations of Whigs and Tories. The Whigs were directed by the Earl of Shaftesbury, and the Tories by Sir Roger L'Estrange and others. Another writer gives the following derivation:—"Whig and Tory, the epoch of 1680. The first was a name of reproach, given by the court party to their antagonists, for resembling the principles of the Whigs, or fanatical conventiclers in Scotland; and the other was given by the country party to that of the court, comparing them to the Tories, or Popish robbers in Ireland. They formerly were called Whigs from Whiggamores, a name given to the Scots in the South-west, who for want of corn in that quarter, used annually to repair to Leith, to buy stores that came from the North, and all that drove were called Whiggamors or Whiggs, from the term Whiggam, which they used in driving their horses. In the year 1638, the Presbyterian ministers incited an insurrection against the court, and marched with the people to Edinburgh; this was called 'the Whiggamors' Inroad,' and after this all who opposed administration were called Whigs; hence the term was adopted in England." Malone says, that the term Tory is derived from an Irish word *torce*, give me (your money). The character of the Tories is thus noticed by

Glanville, in one of his sermons, long before the political distinction existed. "Let such men quit all pretences to civility and breeding: they are ruder than *Toryes* and wild Americans."

Tory hunting was almost viewed in the light of a pastime. An old rhyme, in allusion to this sport, is still orally current in the south of Ireland, and a decided favourite in the nursery collection:

"Ho! Master Teague, what is your story?
I went to the wood, and I kill'd a Tory:
I went to the wood, and I kill'd another,
Was it the same, or was it his brother?

"I hunted him in, and I hunted him out,
Three times through the bog, about and about;
When out of a bush I saw his head,
So I fired my gun, and I shot him dead."

The late Sir Robert Peel discarded the use of the old term "Tory," and adopted that of "Conservative," as a more true representation of the politics of his party.

CAMARILL.

The party thus termed in Spain, take their name from a small room in the king's apartments, formerly destined as a sitting-room for the attendants of the second class, whose office was to answer the king's bell. The pleasure which Ferdinand, even from his

infancy, always found in the company of the lowest and most vulgar of the royal household, made him so often frequent this place, that at last it became the general rendezvous of his friends. Here assembled a swarm of ambitious intriguers, monks, spies, inquisitors, sycophant military, and various other vagabonds. These were the elements with which the secret society, called by some "The anchor of the faith and of the king," began their labours.

MEN OF KENT.

It is recorded when Harold, or rather England, was invaded by William, a portion of the inhabitants of Kent went out to meet him, covered with oak boughs, in order to deceive him as to their numbers. They were headed by the Archbishop of Canterbury. Upon arriving at Hastings, which was just at the crisis of the battle, they only agreed to lay down their arms on condition that their ancient privileges of Gavel-kind law, and the exemption of tithes, were secured to them. This William readily granted, foreseeing that men who fought for their ancient privileges and liberties were far more dangerous opponents than those who merely fought for their pay. On reference to Hasted's "History of Kent," the boundary lines which distinguish the men of Kent from the Kentish men will be seen. The principal features of the Law of Gavel-

kind is that on a person dying intestate, the property is equally divided among the children; likewise, that a person is of age to convey property at sixteen, and his receipt also is valid.

JOHN DOE AND RICHARD ROE.

These worthies, formerly so well known to those unfortunate wights who incur the serving of a certain process, derived their consequence from the custom to find two sureties on arresting a man, who were bound over in heavy penalties, that the pursuer should prove the justice and the legality of his claim; otherwise, that the pursued should receive indemnity from the parties thus bound over. This good old custom, however, in process of time, degenerated into the mere nominal recognizances or sureties of "John Doe and Richard Roe," and from which have arisen all those false arrests and false imprisonments which have so long disgraced our criminal courts.

In 1724, a Frenchman of the name of Louissart Houssart was tried at the Old Bailey for the murder of his wife, and acquitted, but detained in custody on a charge of bigamy. An appeal was brought against him by the brother of the deceased, and he was brought to a second trial, when, some new evidence being produced, he was found guilty, and afterwards executed. It is remarkable, that in this case the

prisoner made some objections to the plea, which were referred to the jury, who decided against him on them all. One of the prisoner's objections was, that "there were no such persons as John Doe and Richard Roe," who are mentioned as pledges in the appeal; but a witness deposed, that there were two such persons living in Middlesex, one a weaver and the other a soldier. However, on the 24th October, 1852, these two celebrated characters ceased legally to exist any longer. By the Act 15th and 16th Vict., cap. 76, sect. 168, it is enacted, that "instead of the present proceeding by ejectment, a writ shall be issued, directed to the persons by name in possession of the property claimed, which property shall be described in the writ with reasonable certainty."

JOHN AUDLEY.

When theatrical performers intend to abridge an act or play, they are accustomed to say, "We will John Audley it!" It originated thus:—In the year 1749, Shuter was master of a droll at Bartholomew fair, and it was his mode to lengthen the exhibition until a sufficient number of persons were gathered at the door to fill the house. This event was signified by a fellow popping his head in at the gallery door and bellowing out "John Audley," as if in act of inquiry,

though the intention was to let Shuter know that a fresh audience were in high expectation below. The consequence of this notification was, that the entertainments were immediately concluded, and the gates of the booth thrown open for a new auditory.

OLD ROWLEY.

This was the nickname of Charles II., who was famous for his amours. Old Rowley was a famous stallion of his Majesty's stud. George I. had also his nickname, viz., the Turnip Hoer: it is said, when his Majesty first came to England, he talked of turning St. James's Park into a turnip ground. The old Jacobites and old Whigs used to annoy each other by singing of two songs—the one was Old Rowley, and the other the Turnip Hoer; the former a lampoon upon Charles II. for his royal amours; and the latter upon George I. for his princely economy.

SKINFLINT.

"The antiquity of certain proverbs is among the most striking singularities in the annals of the human mind. Abdalmalek, one of the khaliffs of the race of Ommiades, was surnamed Raschal Hegiarah, that is, 'the skinner of a flint;' and to this day we call an avaricious man a skinflint."—"Universal Magazine," 1796.

BARON MUNCHAUSEN!

It is generally believed (says the "New Monthly Magazine") that Munch-Hausen is only a *nom de guerre.* Such, however, is not the fact. Baron Munch-Hausen was a Hanoverian nobleman, and even so late as the end of the last century he was alive and *lying.* It is true that the travels published as his, though not by him, were intended as a satire or a parody on the travels of the famous Baron de Tott; but Munch-Hausen was really in the habit of relating the adventures, now sanctioned by the authority of his mendacious name, as having positively occurred to him; and from the frequency of the repetition of the same stories, without the slightest variation even in their most minute points, he at length believed the narratives he had himself invented, and delivered them with as much *sang-froid* as if they had described nothing but so many probable events. There was nothing of the *fanfaron,* or braggart, in his manner; on the contrary, he was distinguished by the peculiar modesty of his manner and demeanour.

CAPABILITY BROWN.

Launcelot Brown, called "Capability Brown," from his constant usage of the term, as well as for his genius for making sterile grounds fruitful, and naked

and unseeming, beautiful and enchanting. He was employed by Lord Cobham in improving the grounds at Stowe, and afterwards at Richmond, Blenheim, Luton, Wimbledon, &c. He successfully exploded the old, stiff, unnatural Dutch style of gardening, and introduced an improved fashion that prevailed for nearly half a century. His works discover a highly cultivated taste, and have commanded the admiration both of Englishmen and foreigners. He associated familiarly with many of his noble and opulent employers, and realized a handsome fortune. In 1759 he was appointed head gardener to King George II. at Hampton Court. In 1770, he served the office of High Sheriff for the counties of Huntingdon and Cambridge; and died suddenly in Hertford Street, May-fair, February 6, 1783.

ADMIRABLE CRICHTON.

This most extraordinary man derived his appellation from his numerous and wonderful endowments. He lived in the time of James I. He spoke fluently every known language; he was versed in every science, and skilled in every accomplishment. He challenged to disputation the whole College of Cardinals, and almost every public and learned body in Europe, and bore off the palm! The Duke of Mantua was his patron, and appointed him preceptor to his son, who,

envious of his merits, with the assistance of others, waylaid, and mortally wounded him. He, however, as well as the other assassins, paid with their lives the forfeit of their temerity, Crichton killing every one of them.

PEEPING TOM OF COVENTRY.

Peeping Tom, a person of nearly as much notoriety as the Countess Godiva, and an auxiliary in the drama under that denomination, derives his importance from the following historical circumstance. In the early part of the reign of Edward the Confessor, Leofric, the fifth Earl of Mercia, and his countess Godiva, sister to Thorold, sheriff of Lincolnshire, founded a monastery on the ruins of St. Osburg's nunnery for an abbot and twenty-four monks of the Benedictine order. This monastery was so liberally endowed by Leofric, that it surpassed all others in the county in splendour and magnificence; so that Malmsbury relates, that it was enriched and beautified with so much gold and silver, that the walls seemed too narrow to contain it; insomuch that Rob de Limesie, bishop of this diocese in the time of King William Rufus, scraped from one beam that supported the shrines five hundred marks of silver.

With the foundation of its monastic structure commenced the prosperity of Coventry; but it seems the city had yet to complain of the grievance of

excessive tolls, which Leofric, as lord of the town, levied; and concerning the manner in which they were relieved from it, is told a romantic tale, which Dugdale thus relates:—The Countess Godiva, bearing an extraordinary affection to this place, often and earnestly besought her husband, that for the love of God, and the blessed Virgin, he would free it from that grievous servitude whereunto it was subject; but he, rebuking her for importuning him in a matter so inconsistent with his profit, commanded that she should thenceforth forbear to move therein; yet she, out of her womanish pertinacity, continued to solicit him; insomuch that he told her, if she would ride on horseback, naked, from one end of the town to the other, in the sight of all the people, he would grant her request. Whereunto she answered, But will you give me leave so to do? And he replying yes, the noble lady upon an appointed day got on horseback, naked, with her hair loose, so that it covered all her body but her legs, and thus performing the journey, returned with joy to her husband, who therefore granted to the inhabitants a charter of freedom, which immunity I rather conceive to have been a kind of manumission from some such servile tenure, whereby they then held what they had under this great earl, than only a freedom from all manner of toll, except horses, as Knighton affirms. It is said by Rapin, that the countess, previous to her riding,

commanded all persons to keep within doors, and from their windows, on pain of death; but notwithstanding this severe penalty, there was one person who could not forbear giving a look, out of curiosity; but it cost him his life. From this circumstance, reader, originated the familiar epithet of "Peeping Tom of Coventry." A figure, commemorative of the peeper, has long been preserved there, and is now inserted in the niche of a new house, communicating with the High Street.

JACK OF NEWBURY.

This title was given to John Winchcomb, who was in the time of Henry VIII. the greatest clothier in England. He kept one hundred looms in his own house at Newbury, and armed and clothed at his own expense one hundred of his men, to march in the expedition against the Scots at Flodden Field.

THE TRIBES OF GALWAY.

The "Tribes of Galway" is an expression first used by Cromwell's forces, as a term of reproach against the natives of the town, for their singular friendship and attachment to each other during the time of their troubles and persecutions; but which the latter afterwardsa dopted as an honourable mark

of distinction between themselves and their cruel oppressors. These tribes or families, who colonised Galway in the thirteenth century, were thirteen in number, according to the following distich :—

"Athy, Blake, Bodkin, Browne, Deane, Darcy, Lynch,
Joyes, Kirwan, Martin, Morris, Skerrett, French."

See Hardman's "History of Galway," 4to, 1820, which contains a plate of the armorial ensigns of these ancient families.

CURSE OF SCOTLAND.

The nine of diamonds being termed the "Curse of Scotland," originates from a Scotch member, whose family arms was the nine of diamonds, voting for the introduction of the Malt Tax into Scotland.—Another version states, that the nine of diamonds is called the "Curse of Scotland," because it is the great winning card at comette, which was a game introduced into Scotland by the French attendants of Mary of Lorraine, queen of James V., to the ruin of many Scotch families.

GOOD OLD TIMES.

It has been supposed by many, that this phrase is of uncertain date, and that it has been made use of, as it were, from time immemorial. In "Godwin's History of the Commonwealth," however, we are in-

formed that it first came into use at that period. The cant and hypocrisy of the day became so disgusting that two-thirds of the nation began to wish in their hearts, however cautious they were with their tongues, for the restoration of the royal family. Being restrained from speaking their sentiments openly, they strung together many ambiguous terms; among others was, wishing for a return of the "good old times," which really meant a return to the monarchical system, and the demolition of Cromwell's government; although, if required, a less objectionable (to the governors) explanation might have been given.

BY HOOK OR BY CROOK!

The proverb of getting anything by Hook or by Crook, is said to have arisen in the time of Charles I., when there were two learned judges named Hooke and Crooke; and a difficult cause was to have been gotten either by Hooke or by Crooke. Spenser, however, mentions these words twice in his Faëry Queene, which is a proof that this proverb is much older than that time; and that the phrase was not then used as a proverb but applied as a pun.—*Warton.*

HOBSON'S CHOICE!

This saying is derived from Thomas Hobson, of Cambridge, the celebrated University carrier. He

was born in or about 1544, and used to pass for many years monthly with his team, between Cambridge and the Bull Inn, Bishopsgate, and back again. He is said to have been the first person in the kingdom who let horses for hire, and whoever wished for one, was obliged to take the horse next the stable-door—hence the origin of the phrase. During the plague in London, in 1630, the authorities compelled him to stop his business, and it was during this time he died. Milton wrote two humorous epitaphs to his memory. The following lines form part of the second of these effusions :—

"Rest, that gives all men life, gave him his death,
And too much breathing put him out of breath;
Nor were it contradiction to affirm
Too long vacation hastened on his term.
Merely to drive away the time he sickened,
Fainted, and died, nor would with all be quickened,
Ease was his chief disease; and, to judge right,
He died for weariness that his cart went light;
His leisure told him that his time was come,
And lack of load made his life burdensome;
Obedient to the Moon, he spent his date
In course reciprocal, and had his fate
Linked to the mutual flowing of the seas;
Yet, strange to think, his *wain* was his *increase*.
His letters are delivered all and gone,
Only remains this superscription."

Hobson's saddle and bridle were preserved in the Town Hall, Cambridge, during the present century. A portrait of him, which was preserved for many years at the Bull Inn, Bishopsgate Street, is now in the possession of Messrs. Swann and Sons, carriers, Hobson Street, Cambridge.

GOOD WINE NEEDS NO BUSH.

Bushes of evergreen, such as ivy, cypress, &c., were anciently signs where wine was sold; hence the proverb, or saying, "Good wine needs no bush!"

Commentators have been sadly puzzled to find out the meaning of this proverb, which a residence in France during the autumn would easily have solved. In the departments where the vine is cultivated, the peasant sells its vintage, and as a sign, a green bush is stuck in the wall over the door; this is a regulation of the police; and as long as the peasant has any wine to sell, so long must the bush remain. If one has made better wine than another, the news is soon spread abroad among the topers, and hence the proverb, "good wine needs no bush."

THEY ARE SWORN BROTHERS!

The term "sworn brothers" arose from a custom in Morlachia, and other places, where friendships be-

tween the same sex are, like marriages, ratified at the altar. Others say, from persons covenanting formerly to share each other's fortune in an expedition to to invade a country, as were Robert de Oily and Robert de Ivery in William the First's expedition into England, or the three Pizarros to Peru. Hence, also, the term of "brethren in iniquity," because of their dividing plunder.

GOD BLESS YOU! TO THE SNEEZER.

The custom of saying "God bless you" to any one who sneezes, seems to have begun about the year of our Lord 750. According to mythology, the first sign of life Prometheus's artificial man gave, was by sneezing, which Prometheus observing, offers up a fervent prayer for the preservation of so singular a being. His automaton observed him, and remembering his ejaculation, was very careful, on the like occasions, to offer these wishes in behalf of his descendants, who perpetuated it from father to son in all their colonies. This custom is practised among the Jews and among the Abyssinians. When the king of Monomotapa sneezes, those who are near him loudly wish him happiness; this is caught by those farther off, and is echoed through the whole city.

DINING WITH DUKE HUMPHREY!

"Dining with Duke Humphrey" is said of those who walked in St. Paul's Church during dinner-time, Humphrey, Duke of Gloucester, being a man of great hospitality, and supposed to have been buried in Saint Paul's. But (saith Doctor Fuller) that saying is as far from truth as they from dinner, even twenty miles off, seeing this duke was buried in the Church of St. Albans, to which he was a great benefactor.

AS STUPID AS A GOOSE!

"As stupid as a goose!" is a very common saying indeed, and is used to denote the extreme of stupidity. It may be truly said, as regards geese in general, that it carries with it its origin; and is introduced here merely to show that all geese are not stupid alike. History informs us, that the cackling of geese saved the capitol of Rome; and the *Glasgow Courier* gave us the following instance of the above position:—"A haughty dunghill cock, at a farm at the head of this county, took a particular antipathy to a fine goose, the guardian of a numerous brood; and accordingly, wheresoever and whenever they met, the cock immediately set upon his antagonist. The goose, who had little chance with the nimble and sharp heels of his opponent, and who had accordingly suffered

severely in various rencontres, got so exasperated against his assailant, that one day, during a severe combat, he grasped the neck of his foe with his bill, and dragging him along by main force, he plunged him into an adjoining pond, keeping his head, in spite of every effort, under water, and where the cock would have been drowned, had not a servant who witnessed the proceeding rescued the humble foe. From that day forward the goose received no further trouble from his enemy."

The compiler here suggests, that the North Country geese may be an exception to the general rule, especially after laying his hand on the following :—

"One morning lately, during the frost, the geese were as usual let out of their roosting place, and, according to their customary habit, went directly to the pond on the common; they were observed by the family to come back immediately, but you may guess their astonishment, when in a few minutes they were seen to return to the pond, each, five in number, with a woman's patten in their mouths!!! The females, to rescue so useful a part of their dress from the possession of the invaders of their property, immediately made an attack, when the waddling banditti made such a stout resistance, that it was not till some male allies were called in that a victory could be obtained:" the relater continues,—"I was much concerned, when this anecdote was related to me, that the

geese were not suffered to proceed."—"Letter from York."

So much for the saying, "As stupid as a goose!"

WHAT'S THE DIFFERENCE BETWEEN A HORSE-CHESTNUT AND A CHESTNUT HORSE?

In the reign of Queen Anne lived two gentlemen, both members in the same Parliament; the one was called Montague Matthieu, the other Matthew Montague: the former a tall handsome man, the latter a deformed ugly one. On one occasion, in the House, an honourable member inadvertently attributed something that had been said by Mr. Matthew Montague, to Mr. Montague Matthieu: upon which, the latter got up and appealed to the Speaker and the House in the following manner:—

"Sir, an honourable member has charged me with having said that which I never gave utterance to, but which came from Mr. Matthew Montague. Now, Sir, I must appeal to you and this honourable House, whether there is not as much difference between Mr. Matthew Montague and Mr. Montague Matthieu, as there is between a horse-chestnut and a chestnut horse?" It is almost needless to add that the House was convulsed with laughter, in which Mr. Matthew Montague most heartily joined: hence the origin of the whim-

sical question, "What's the difference between a horse-chestnut and a chestnut horse?"

ANOTHER FOR HECTOR!

The following is the origin of this saying:—In the battle of Inverkeithing, between the Royalists and Oliver Cromwell's troops, 500 of the followers of the Laird of Maclean were left dead on the field. In the heat of the conflict, seven brothers of the clan sacrificed their lives in defence of their leader, Sir Hector Maclean, who, being hard pressed by the enemy, was supported and covered from their attacks by these brothers, and as one fell, another came up in succession to cover him, crying, "Another for Hector!" This phrase has ever since continued as a proverb, or watch-word, when a man encounters any sudden danger that requires instant success.

HECTOR'S CLOAK.

The Earl of Northumberland having joined the Duke of Norfolk, and others, who were the supporters of Mary Queen of Scots, the former was betrayed by a faithless borderer to the regent Moray, whose successor, Morton, sold his unfortunate captive to Lord Hunsdon, governor of Berwick, to expiate his errors on the scaffold. This borderer was Hector Graham of Harelaw. A list of the Border Clans, in 1605,

enumerates among them this name, and the "griefs and cuti of Harelaw." It may be some satisfaction to learn, that this villain did not go unpunished: from affluent circumstances he sunk into unaccountable poverty; and to take "Hector's Cloak," has become proverbial throughout the country for betraying a friend.

SOUND AS A ROACH!

Butler states, that St. Roche, being afflicted with a pestilence, crawled into a forest, where he bore such pains, and manifested so much patience under his afflictions, that an angel visited him, healed his wounds, and made him perfectly sound. He was esteemed the patron saint from that period of all afflicted with the plague, for it is believed that the miraculous intermission of St. Roche could make them as sound as himself; and from hence came the saying, "Sound as a roach!"

HORN BOOKS.

The horn-book was the primer of our ancestors. It consisted of a single leaf, containing on one side the alphabet large and small—in black-letter or Roman—and sometimes a small regiment of monosyllables, and a copy of the Lord's Prayer. This leaf was usually set in a frame of wood, with a slice of transparent horn in front. Generally there was a handle to hold it by,

with a hole for a string, whereby the apparatus was slung to the girdle of the scholar.

The alphabet on the horn-book was invariably prefaced with a cross; whence it came to be called the Christ Cross Row, or by corruption the Criss Cross Row, a term often used instead of horn-book.

NERO FIDDLED WHILE ROME WAS BURNING.

Suetonius relates, that somebody in conversation saying, "When I am dead let fire devour the world," "Nay," rejoined Nero, "let it be whilst I am living;" and then he set Rome on fire in so barefaced a manner, that many of the consular dignities detected the incendiaries with torches and tow in their own houses, and dared not touch them because they were officers of Nero's bedchamber. The fire, during six days and seven nights, consumed a prodigious number of stately buildings, the public temples, and everything of antiquity that was remarkable and worthy of preservation. The common people were driven by this conflagration to the tombs and monuments for shelter; and Nero himself beheld the flames from a tower on the top of Mecænas's house, *and sung a ditty* on the destruction of Troy, in the dress which he used to perform in on the public stage. This atrocious want of feeling occasioned the saying, "Nero fiddled while Rome was burning."

YOUR HUMBLE SERVANT!

The use of "your humble servant!" came first into England on the marriage of Queen Mary, daughter of Henry IV. of France, which is derived from *votre très humble serviteur.*

SHAMMING ABRAHAM.

If any of the old accounts of London are looked into, it will be seen that, when Bethlehem Hospital was first built and endowed, there was a part appropriated for the reception and maintenance of idiots. They were designated by the title of Abraham Men, because that was the name of the ward wherein they were confined. On the 1st of April, such as were not too incapacitated had a holiday to see their friends; such as had not any, begged about the streets. They wore the dress of the hospital, and excited the compassion of many on account of the game made of them by the vulgar and children, who knew no better; which induced numbers of vagrants to imitate the dress, and pretend idiotism, till an order was issued from the governors, that if any person should sham an Abraham, he should be whipped and set in the stocks; from whence came the saying, "He is shamming Abraham." In Decker's "English Villanies" there are many curious particulars of the habits of this class of im-

postors. "She's all Abraham," that is, quite naked. "What an Abraham!" an exclamation for a ragged fellow. "An Abraham man" was an impostor who personated a poor lunatic called Tom of Bedlam: one of this class is described by Shakespeare in his "Lear," Act ii., Scene 3—

> "The basest and most poorest shape,
> That ever penury, in contempt of man,
> Brought near to beast."

Among sailors, "An Abraham" is being unwell, or out of sorts. When Abraham Newland was cashier of the Bank of England, it was sung—

> "I have heard people say,
> That sham Abraham you may,
> But you must not sham Abraham Newland."

WHEN THE STEED'S STOLEN, SHUT THE STABLE DOOR!

This saying originated out of an old Cheshire proverb, "When the daughter is stolen, shut the Pepper-gate." This is founded on the fact, that the mayor of Chester had his daughter stolen as she was playing at ball with other maidens in Pepper-street; the young man who carried her off came through the Pepper-gate, and the mayor wisely ordered the gate to be shut up, which gave cause for the above saying, and from which originated the more general one, "When the steed's stolen, shut the stable door!"

WHILE THE GRASS GROWS, THE STEED STARVES!

In some parts of Lincolnshire the soil is very prolific, so much so that it has been said, "Turn a horse into a new-mown field over night, and the grass will have grown up to his fetlock-joints the next morning!" A trooper, during the troubles in the reign of Charles I., travelling over Lincoln Heath, was benighted; espying, however, a light at a distance, he made towards it, and found that it proceeded from a lone house. He knocked for a length of time before any one appeared; at last a voice inquired, who it was that thus disturbed their rest? Upon which the traveller replied, "a trooper belonging to the Parliamentary forces who has lost his way." The door was cautiously opened, a fagot was thrown on the dying embers, which was no sooner done, than he of the sword (no less a person, it is said, than the afterwards famous Ireton) inquired where he should put his horse? the host directed him to an adjoining shed, observing, "That he had neither hay nor corn, but if he remained till morning, some grass would be grown in a neighbouring field!" "Humph!" replied Ireton, who was a shrewd character, "so, while your grass is growing, my steed must be starving!" This was said in a particular way, which the Lincolnshire man (who was a Royalist) perfectly understood, and in the twinkling of an eye produced a feed of corn. The trooper's remark he

treasured up, as well as his name, which he became acquainted with the following morning, on a foraging party joining him at that place; and from which circumstance originated the saying, particularly common in Lincolnshire, "While the grass grows, the steed starves!"

IT'S A DIRTY BIRD THAT BEFOULS ITS OWN NEST!

This saying is from the Scotch, and, it is said, takes its origin from the celebrated John Knox. No one was more vindictive against Mary Queen of Scots than this founder of the Presbyterian tenets. The various intrigues which her enemies charged her with, were the constant theme of this popular reformer.

It was on the occasion of the death of David Rizzio, at Holyrood House, the residence of Henry (Darnley) and Mary, that this saying first emanated from the mouth of Knox, and which in the Scottish tongue is a common phrase to this day. It need scarcely be observed, that Mary was charged with an illicit intercourse with Rizzio, in the very house where, with her husband, she resided. Hence originated the cutting reproach used by the Scottish reformer, in allusion to the circumstance, viz., "It's a dirty bird that befouls its own nest!"

HE MAY PAY TOO DEAR FOR HIS WHISTLE!

This saying originated from Dr. Franklin, of celebrated memory. Proceeding to France as Chargé d'Affaires of the United States, the vessel which bore him passed very near a vessel of the enemy, when the boatswain, a bold but imprudent man, and who was very expert on his *call*, whistled a kind of threat of defiance, which he had no sooner done, than a shot from the maintop of the enemy sent him to another world! Dr. Franklin, who was standing close to him, observed, with all the *naiveté* imaginable, "Poor fellow! he has paid dear for his whistle!" and from hence originated the common saying, "He may pay too dear for his whistle!"

IF IT RAINS ON ST. SWITHIN'S DAY, THERE WILL BE RAIN FOR FORTY DAYS AFTER.

"St. Swithin's day, if thou dost rain,
For forty days it will remain:
St. Swithin's day, if thou be fair,
For forty days 'twill rain na mair."

In Brand's "Popular Antiquities" there is a statement to the following purport:—In the year 865, St. Swithin, bishop of Winchester, to which rank he was

raised by King Ethelwolfe the Dane, dying, was canonized by the then pope. He was singular for his desire to be buried in the open churchyard, and not in the chancel of the minster, as was usual with other bishops, which request was complied with; but the monks, on his being canonized, taking it into their heads that it was disgraceful for the saint to be in the open churchyard, resolved to remove his body into the choir, which was to have been done with solemn procession on the 15th of July. It rained, however, so violently on that day, and for forty days succeeding, as had hardly ever been known, which made them set aside their design as heretical and blasphemous; and, instead, they erected a chapel over his grave, at which many miracles are said to have been wrought. Hence, reader, came the saying, "If it rains on St. Swithin's day, there will be rain for forty days after."

In Poor Robin's "Almanac" for 1697, the saying, together with one of the miracles before alluded to, is noticed in these lines:—

"In this month is St. Swithin's day,
On which, if that it rain, they say,
For forty days after it will,
Or more, or less, some rain distil.
This Swithin was a saint, I trow,
And Winchester's bishop also,
Who in his time did many a feat,
As popish legends do repeat:

A woman having broke her eggs
By stumbling at another's legs,
For which she made a woful cry,
St. Swithin chanced for to come by,
Who made them all as sound, or more
Than ever that they were before.
But whether this were so or no
'Tis more than you or I do know;
Better it is to rise betime,
And to make hay while sun doth shine,
Than to believe in tales or lies
Which idle monks and friars devise!"

TO BEAR THE BELL.

A bell used to be a common prize, as a writer in the "Gentleman's Magazine" states that "a little golden bell was the reward of victory in 1607 at the races near York;" whence "to bear the bell" (or, rather, "to bear away the bell") passed into a proverb for success of any kind.

SPICK AND SPAN NEW.

This expression seems to be a corruption of the Italian *spiccata de la spanna,* "snatched from the hand!" and is equivalent to another English expression, "Fresh from the mint."

PLEASE THE PIGS.

The word pigs, says a writer in the "Gentleman's Magazine," is a corruption of *pyx*, the vessel in which the Host is kept in Roman Catholic countries, and that the expression means no more than *Deo volente* (God willing.)

A ROLAND FOR AN OLIVER!

Who has not read of Charlemagne's expedition against the Saracens for the recovery of the relics of the Passion? Those who have, will recollect that if Alexander had his Bucephalus, Charlemagne had "twain steeds,"* who, if they were not endowed with the instinctive destructiveness of the former, possessed at least a tractability and fidelity not to be surpassed. These were his Roland and his Oliver, whose qualities were so equally poised, that Roland was as good as Oliver, and Oliver was as good as Roland; and hence arose the saying, "I'll give you a Roland for your Oliver;" or, "I'll give as good as you'll send."

WILKES AND FORTY-FIVE.

"Wilkes and Forty-five," originated from a pamphlet called the "North Briton," which was written by

* Some writers say Roland and Oliver were his pages.

Mr. Wilkes and his friends; and the *forty-fifth* number of which was so obnoxious that it was ordered by law to be publicly burnt by the common hangman, before the Royal Exchange, which was the cause of much popular clamour for a season. John Wilkes was elected Lord Mayor of London in 1774.

Foote used to relate, that on the day for celebrating Wilkes' liberation, an old fish-salesman at Billingsgate, well known by the appellation of King Cole, invited forty-five male and female friends to dine at the Gun. Everything that bore on that number gave the possessor a local importance: the devil was in the number forty-five!

On the occasion, there was a gigantic plum-pudding, with 45lbs. of flour and 45 of fruit, which was boiled the same number of hours, and paraded from Wapping with flags, and 45 butchers with marrow-bones and cleavers: 45 pigeons in pies, and 45 apple dumplings. Each bowl of punch, said the player, as he smacked his lips—each had 45 Seville oranges, and lemons in due proportions. At night there was a well-regulated riot. The watchmen and police interfered, and (continued the wag) 45 of the noisy politicians were committed to the Compter. The commencement of this Billingsgate row arose from 45 sailors, each with a wooden leg, bearing about an old besotted captain, who had crossed the Atlantic 45 times, who chose to quarrel with another drunken ass, a bankrupt stock-

broker, who went roaring about (such was the general infatuation), "I don't care who knows it, but I'm the man who stopped for five-and-forty thousand pounds!"

This same old fishmonger afterwards lost a son, whom he used to call the staff of his old age; he consoled himself, however, in the mystical number, inviting 45 fishmongers to attend the funeral, had him interred at Queenborough (smelling strong of fish), being 45 miles from town, paid two pounds five shillings to the sexton, which was the best day's work he ever had, for 45 tolls of the tenor bell at one shilling per toll, and to eke out the last consolation from the memorable 45, they mourned ninety days, namely in deep mourning five-and-forty, and in half mourning, 45.

TO SLEEP ON IT!

"To sleep on it," or, "go to bed and sleep on it," derives its origin from the following circumstance :—A French soldier who, having lost all his money at play, wished to fight with any of his companions that would come out. No one accepting the challenge, he threw himself down by the side of a tent, and went to sleep. Two or three hours after, it happened that another soldier who had met with the same fortune, was passing by the tent and heard the other snoring—waking him, he cried, "Get up, comrade, I have lost

my money as well as you: quick, draw your sword, and let us fight!" "Fight? we fight?" cried the other, rubbing his eyes; "no, not yet, lay down a bit, and take a nap as I have done, and then we'll fight as much as you please."

O, YES! O, YES! O, YES!

This cry, sometimes used by the bellmen of country towns, is a corruption of the old Norman French oyez! oyez! oyez! signifying, hear! hear! hear! When the French language was discontinued in our courts of law this portion of it remained.

ENGLAND AND ST. GEORGE.

This ancient battle cry of the English was first used by Henry II. in Ireland. Nares, in his "Glossary," observes, there is also this injunction to the English in an old art of war: "Item, that all souldiers entering into battaile, assault, skirmish, or other fraction of armes, shall have for their common crye and word, 'St. George, forward!' or, 'Upon them, St. George!' whereby the souldier is much comforted, and the enemie dismaied, by calling to minde the ancient valour of England, which with that name has so often been victorious."

Shakespeare so uses it in his "Richard III.;" he

makes Richmond conclude his address to his soldiery with,

> "Sound, drums and trumpets, boldly and cheerfully,
> God, and Saint George, Richmond and victory!"

So also, Richard, after he receives the news of Stanley's defection, exclaims,

> "Advance our standards, set upon our foes!
> Our ancient word of courage, fair Saint George,
> Inspire us with the spleen of fiery dragons!
> Upon them!

MERRY IN THE HALL, WHEN BEARDS WAG ALL!

Mr. Brand says: "In Christmas holidays the tables were all spread from the first to the last; the sirloins of beef, the minced pies, the plumb porridge, the capons, turkies, geese, and plumb puddings were all brought upon the board; every one ate heartily, and was welcome, which gave rise to the proverb, 'merry in the hall when beards wag all!'"

NINE TAILORS MAKE A MAN!

This saying, we believe, had its origin in the following manner:—In 1742, an orphan boy applied for alms at a fashionable tailor's shop in London, in which nine journeymen were employed. His interesting appearance opened the hearts of the benevolent gentle-

men of the cloth, who immediately contributed nine shillings for the relief of this little stranger. With this capital our youthful hero purchased fruit, which he retailed at a profit. Time passes on, and wealth and honour smile upon our young tradesman, so that, when he set up his carriage, instead of troubling the Heralds' College for his crest, he painted the above motto on his carriage, "Nine tailors make a man!"—"Notes and Queries."

NOT FIT TO HOLD A CANDLE TO HIM!

Candle-bearers preceded candle-sticks, and so did (however strange it may appear) chandeliers. Candle-sticks did not come into general use until the latter end of the reign of Edward VI.

Prior to that period, candles were held to, borne, or carried before, by youths expressly for that purpose. It was a situation which required tact, independent of a steady hand; hence there arose a question as to the candidates' fitness, and out of that the saying, "Not fit to hold a candle to him!"

SEND HIM TO COVENTRY!

The phrase of "sending to Coventry!" is by some said to have originated in the fact, that if a soldier was found to be a coward he was sent to Coventry as being

a central town of England, and a place where he was least likely to be exposed to the terrors of an unfriendly army. Hutton, in his "History of Birmingham," gives a different origin to this expression, which he says arose as follows:—The day after Charles I. left Birmingham, on his march from Shrewsbury, in 1642, the Parliamentary party seized his carriages, containing the royal plate and furniture, which they conveyed for security to Warwick Castle. They apprehended all messengers and suspected persons, and frequently attacked small parties of the Royalists, whom they sent prisoners to Coventry. Hence the expression respecting a refractory person, "Send him to Coventry!"—"Notes and Queries."

IT'S AN ILL WIND THAT BLOWS NO ONE GOOD!

Antiquaries generally agree that this phrase has a Cornish origin. The coast of Cornwall is, perhaps, the most disastrous to the mariner of any, and what makes it still more lamentable, the Cornish people (not even excepting the more intelligent classes) look upon the plunder of a wreck as a birthright. If the wind blows hard, thousands are immediately on the look-out, impatient for their prey, and if any one makes the common-place remark of, "It's boisterous weather, neighbour," or, "It's a boisterous morning;" the very general reply is, "It's an ill wind that blows Cornwall

no luck!" and from hence arose the common saying, "It's an ill wind that blows no one good!"

WE'LL NOT CARRY COALS!

This saying, so common in the northern counties, takes its origin from the following anecdote:—"Three soldiers in the fifteenth century, a German, a Scot, and an Englishman, being condemned to be hanged in the Low Countries for plunder, their lives were begged—the "benefit of clergy" in that part of the world—by persons who had occasion for their services. A brick-maker saved the German's life, that he might help him in his business; and the culprit thanked his stars. The Scot was taken by a brewer; and he only covenanted that he should not be compelled to make small beer. When the Englishman's turn came, a collier appeared to demand him, dressed in the costume of the mine—grim, black, and sooty: the Briton looking at him for a time, coolly observed, that he had not been used to carry coals, and that the law had better take its course! hence came the saying, "We'll not carry coals!" half proverbially used by Shakespeare and others, to signify the uttterer would not put up with indignity.

NE SUTOR ULTRA CREPIDAM.

"Ne sutor ultra crepidam," (no cobbler should go beyond his last), owes its origin to this practice of

Apelles. A shoemaker having found fault with a slipper, Apelles corrected the fault, which the shoemaker observing the next time he saw the picture, proceeded to remark upon the leg; when Apelles, springing from behind the canvas, desired him in wrath "to stick to his last."

THOSE WHO HAVE GLASS HOUSES SHOULD BE CAREFUL HOW THEY THROW STONES.

A great many of our phrases and sayings take their data from the reign of our James I., and some of them originated from that sapient monarch himself: this is one of them. On that monarch's accession to the English throne, London swarmed with Scotch adventurers, who were continually hovering about the court, and very generally succeeded (maugre the obstacles that were opposed to them by the English courtiers) in gaining the monarch's favour, as well as employ. This gave great umbrage to the chevaliers of the court, and particularly to the gay and sprightly Buckingham himself, the principal favourite of the king. His mansion, which was in St. Martin's Fields, was famed for its multiplicity of windows, and was denominated by the wags of the day, the Glass House. Buckingham, with others of his fraternity, took every opportunity of annoying, in the most mischievous manner, the poor Scotchmen; indeed, it was not con-

fined to the court: they were considered intruders, consequently fair game. Missiles were even resorted to; among the rest, was a tin tube of a portable size, through which the assailants could propel with their mouths a small pebble or stone; it was somewhat similar to what the boys of the present day call a pea-shooter. Buckingham not only winked at this annoyance, but with others of his grade adopted it; whether from want of dexterity or otherwise, it is not said, but the persecuted Caledonians found him out, and by way of retribution broke his windows! The favourite complained to his royal master, but the wary Scot had been beforehand with him, and on stating his complaint, the monarch replied, "Those who live in glass-houses, Steenie,* should be careful how they throw stones." Hence originated the common saying, "Those who have glass-houses should be careful how they throw stones."

HUMBUG!

The derivation of this word, now in such common use, is not generally known; but it is of Scotch origin. There was in former years residing in the neighbourhood of the Mearns, in Scotland, a gentleman of landed property, whose name was Hume or Home; and his estate was known as the Bogue. From the

* A familiar name by which he invariably addressed Buckingham.

great falsehoods that "Hume of the Bogue" was in the habit of relating about himself, his family, and everything connected with him, it soon became customary, when persons heard anything that was remarkably extravagant or absurd, to say, "That is a Hume o' the Bogue!" The expression spread like wildfire over the whole country, and by those who did not understand the origin of the phrase, and applied it only to any extravagant action or saying, contracted it into one word, and corrupted it to "Humbug."

We must define humbug. It is not naked untruth. A draper's assistant, who tells a lady that a dress will wash when it will not, does not humbug her, he merely cheats her. But, if he persuades her to buy a good-for-nothing muslin, by telling her that he has sold such another to a duchess, he humbugs her, whether he speaks truly or not. He imposes an inference in favour of his commodity, through her large vanity upon her small mind. Humbug thus consists in making people deceive themselves, by supplying them with premises, true or false, from which by reason of their ignorance, weakness, or prejudice, they draw wrong conclusion.

TO PAY A SHIP'S SIDE.

From *pix*, pitch, distorted into *poix*, and pronounced *pay;* hence the expression, "Here's the devil to pay, and no pitch hot!"

WHEN ROGUES FALL OUT, HONEST MEN COME BY THEIR OWN!

This saying originated with the great Sir Matthew Hale. A plaintiff and a defendant, who previous to assuming those characters had rowed in the same boat, had a matter at issue tried before that upright judge; when it came out in evidence that the property they were contending for, had originally come into their possession by unjust means, and that the real owner had been ruined by their joint concurrence. It was then Sir Matthew made use of the saying, "When rogues fall out, honest men come by their own!" The trial was quashed, and the right owner was put in possession of his property.

THE BITER'S BIT!

This saying originated from Bishop Tonstall, in the reign of Henry VIII., who was far fonder of burning books than men, having employed an agent on the Continent, where the bishop was travelling, to buy up the works of Tindal, the sectarist. This agent was secretly a Tindalist, and communicated the circumstance to Tindal himself, who was at that period residing at Geneva. Tindal was highly pleased at the circumstance, for he had long been desirous of printing a corrected edition, but his poverty prevented

him : he had also a quantity of the first edition by him, which he had now an opportunity of turning into cash. The agent was very industrious, and furnished the bishop with an immense quantity; the latter was highly pleased, paid the money, and had the books burnt in Cheapside. Tindal brought out his second edition, sent his agents to London, where he had many secret followers, and consequently sold many of his books. One of these agents was detected, and taken before the chancellor, who promised him a pardon on condition of his giving up the principal in the transaction. The man agreed, and named Bishop Tonstall! that in consequence of the latter having bought up all that he could lay his hands on of the first edition, they had been able to distribute a second; and which they could not possibly have effected without the assistance of the bishop. "I'faith," exclaimed the chancellor, turning round to some of the council, "I must confess the biter's bit!" The man was pardoned, and the saying has continued to this day.

A BIRD IN HAND'S WORTH TWO IN THE BUSH!

This originated from the following circumstance: Will Somers, the celebrated jester to Henry VIII., happening to call at my Lord Surrey's, whom he had often, by a well-timed jest, saved from the displeasure

of his royal master, and who consequently was always glad to see him, was on this occasion ushered into the aviary, where he found my lord amusing himself with his birds. Will happening to admire the plumage of a kingfisher—"By my Lady," said Surrey, "my prince of wits, I will give it you." Will skipped about with delight, and swore by the great Harry he was a most noble gentleman. Away went Will with his kingfisher, telling all his acquaintance whom he met, that his friend Surrey had just presented him with it. Now it so happened that my Lord Northampton, who had seen this bird the day previous, just arrived at my Lord Surrey's as Will Somers had left, with the intention of asking it of Surrey, for a present to his (Northampton's) mistress. Great was his chagrin on finding the bird gone. Surrey, however, consoled him with saying, that "he knew Somers, would restore it him, on he (Surrey) promising him *two* another day." Away went a messenger to the prince of wits, whom he found in raptures with his bird, and to whom he delivered his lord's message. Great was Will's surprise, but he was not to be bamboozled by even the monarch himself. "Sirrah," says he, "tell your master that I am obliged for his liberal offer of two for one; but that I prefer one bird in the hand to two in the bush!" Hence originated this much-repeated saying.

THE PROOF OF THE PUDDING IS IN THE EATING!

That James I. was a pedant is well known to all literary men; but that he also professed a knowledge of the culinary art, may have been thought unworthy of a page in history. Buckingham, his favourite, was not only a regular *bon vivant*, but availed himself of his royal master's *penchant* as one of the means of securing that fav~ur which he ultimately enjoyed. It happened one day, when dining with Buckingham, that a discussion on the merits of various viands took place, some of the most costly and delicious then being before them; one of which was particularly recommended by Buckingham to his Majesty as being superior to any other. "It may be so, Steenie," replied the king, "but the prufe of a gude thing is in the eating on't, so here's at it!"

THROWING A TUB TO THE WHALE.

The Greenland vessels, and indeed the South Sea vessels, are sometimes (especially after stormy weather) so surrounded with whales, that the situation of the crew becomes dangerous. When this is the case, it is usual to throw out a tub in order to divert their attention; when the marine monsters amuse themselves in tossing this singular sort of plaything into the air, to and fro, as children do a shuttlecock. Their

attention being drawn, every sail is hoisted, and the vessel pursues its course to its destination. Hence came the saying, "Throwing a tub to the whale."

THE LAWYERS' PATRON.

Saint Evona, a lawyer of Britain, went to Rome to entreat the Pope to give the lawyers a patron; the Pope replied, that he knew of no Saint not disposed of to some other profession. His Holiness proposed, however, to Saint Evona, that he should go round the church of St. John de Lateran blindfold, and after saying a certain number of Ave-Marias, the first saint he laid his hand on should be his patron. This the good old lawyer undertook, and at the end of his Ave-Marias stopped at the altar of St. Michael, where he laid hold, not of the saint, but unfortunately of the Devil, under the saint's feet, crying out, "This is our saint, let him be our patron!" Ben Jonson was once going through a churchyard in Surrey, and seeing some poor people weeping over a grave, asked one of the women why they wept? "Oh," said she, "we have lost our precious lawyer, Justice Randall; he kept us all in peace, and always was so good, as to keep us from going to law; the best man that ever lived." "Well," said Ben Jonson, "I will give you an epitaph to write upon his tomb:—

"God works His wonders now and then,—
Here lies a lawyer, and an honest man."

AS MERRY AS A GREEK!

This proverb obtained existence since the subjugation of the country by Mahomet II., in 1455. Patrick Gordon, in a work published a century ago, thus writes—"The Greeks (most famous of old both for arms and arts, and everything else that's truly valuable) are so wonderfully degenerated from their forefathers, that instead of those excellent qualities, there is nothing to be seen among them but the very reverse. There is, nevertheless, no people more jovial and merrily disposed, being so much given to singing and dancing, that it is now become a proverbial saying, 'As merry as a Greek!'"

MERRY-ANDREW.

Although Strutt, in his "Sports and Pastimes," has several allusions to Merry-Andrews, he does not attempt to explain the origin of the term. Hearne, in his "Benedictus Abbas" (tom. i. Praef. p. 50. ed. Oxon, 1735, as quoted by Warton in his "English Poetry," vol. iii. p. 74. ed. 1840), speaking of the well-known Andrew Borde, gives it as his opinion that this facetious physician gave rise to the name of MERRY-ANDREW, the fool on the mountebank's stage: "'Twas from the Doctor's method of using such speeches at markets and fairs, that in after times those that

imitated the like humorous, jocose language, were styled MERRY-ANDREWS, a term much in vogue on our stages."

COCK-AND-BULL STORY.

The following notice of this phrase occurs in "The Universal Character, by which all the Nations in the World may understand one another's Conceptions, reading out of one Common Writing their own Mother Tongues, &c." By Cave Beck, M.A. Lond. 1657.—"The Egyptians of old had a symbolical way of writing by emblems and pictures, which might be read by other nations instructed in their wisdom, but was so hard to learn, and tedious in the practice, that letters soon justled them out of the world. Besides, most of their hieroglyphics were so catachrestical* (the picture showing one thing to the eye, and a quite different sense imposed upon it), that they justified the painter who drew a misshapen cock upon a sign-board, and wrote under it 'This is a bull.'"

DIAMOND CUT DIAMOND!

The diamond is the hardest substance in nature, and hence there is no way of grinding or polishing diamonds, but by acting upon them with their own

* *i.e.* Far-fetched.

powder, which is obtained by laborious rubbing of them one against another. Hence the phrase of "Diamond cut Diamond!" so generally applied when cunning and dexterity come in contact.

PUT A BEGGAR ON HORSEBACK, AND HE'LL RIDE TO THE DEVIL!

A century ago, there existed in Scotland a class of privileged persons, or Beggars, called Blue-gowns. These itinerants were a very hardy race, and from the knowledge they attained of the country from their ramblings, were often employed as messengers. Every village and every mansion had its Blue-gown; the secrets of the laird and of his fair daughter were alike known to him. In every case of importance, whether to the magistracy, to the midwife, or to the post-office, the Blue-gown was the Mercury employed. Every cross-cut, byepath, and winding of the country, was better known to him than it was to any of the Scottish lieges; indeed, he was the oracle of the locality in which he vegetated,—the lover's messenger, the laird's confidant, and the gossip's chronicler. His privileges were also greater than any; for what would get the Blue-gown reprimanded, would get another transported. In his ramblings he did not always use his own extremities, but would sometimes make free with a neighbour's *horse*, or when he could

not do that, would avail himself of one of the half-wild stragglers with which Scotland abounded at that period. In fact, when the Blue-gown was supposed to be in the north, he would be in the west; and when he was considered to be on some distant errand, he would suddenly make his appearance before the astonished parties. Of course, his knowledge of the cross country, and his four-legged assistant, gave him this celerity. Hence, when the laird wanted a special messenger, Blue-gown was employed, and "Put the beggar on horseback!" was the charge given, and whence originated the common saying,—"Put a beggar on horseback, and he will ride to the devil!"

GRINNING LIKE A CHESHIRE CAT.

This phrase owes its origin to the unhappy attempts of a sign painter of that country to represent a lion rampant, which was the crest of an influential family, on the sign-boards of many of the inns. The resemblance of these *lions* to *cats* caused them to be generally called by the more ignoble name. A similar case is to be found in the village of Charlton, between Pewsey and Devizes, Wiltshire. A public-house by the roadside is commonly known by the name of "The Cat at Charlton." The sign of the house was originally a lion or tiger, or some such animal, the crest of the family of Sir Edward Poore.

HE IS GONE TO POT!

A tailor of Samarcand, living near the gate that led to the burying-place, had by his shopboard an earthen pot hanging on a nail, into which he threw a little stone when any corpse was carried by; and at the end of every moon he counted the contents of his pot, in order to ascertain the number of the deceased. At length the tailor died himself; and some time after one that was unacquainted with his death, observing his shop to be deserted, inquired what was become of him. One of the neighbours answered, "The tailor is gone to the pot as well as the rest."

AS DRUNK AS DAVID'S SOW!

A common saying, which took its rise from the following circumstance:—David Lloyd, a Welshman, who kept an alehouse at Hereford, had a living sow with six legs, which was greatly resorted to by the curious: he had also a wife much addicted to drunkenness, for which he used sometimes to give her due correction. One day, David's wife having taken a cup too much, and being fearful of the consequence, turned out the sow, and laid down to sleep herself sober. Company coming to see the sow, David ushered them into the stye, saying, "There is a sow for you! did any of you ever see such another?"—all the while

supposing the sow to have been there. To which some of the company, seeing the state the woman was in, replied, "That it was the drunkennest sow that had ever been beheld;"—whence the woman was ever after called "David's Sow."

MIND YOUR P'S AND Q'S.

This expression arose from the ancient custom of hanging a slate behind the alehouse door, on which was written *P* or *Q* (i. e., *Pint* or *Quart*) against the name of each customer, according to the quantity which he had drunk, and which was not expected to be paid for till the Saturday evening, when the wages were settled.

The expression so similar to schoolboys of "*going tick*," may perhaps be traced to this, a *tick* or mark being put for every glass of ale.

GIVE US A TOAST!

It happened on a public day at Bath, that a celebrated beauty of those times was in the cross-bath, and one of the crowd of her admirers took a glass of the water in which the fair one stood, and drank health to the company. There was in the place a gay fellow, half-fuddled, who offered to jump in, and swore, "Tho' he liked not the liquor, he

would have the Toast!" He was opposed in his resolution; yet this whim gave foundation to the present honour, which is done to the lady or gentleman we mention in our liquors, and has ever since been called a Toast.

LADY IN THE STRAW.

It has puzzled many to know from whence this expression took its rise; others have attributed it to, and which is most probably correct, the state of the blessed Mary when she brought forward the child Jesus in the stable.

So late as Henry VIII.'s time there were directions for certain persons to examine every night the straw of the king's bed, "that no daggers might be concealed therein." Again—formerly, when the kings of France quitted Paris to reside elsewhere, the straw of their beds and their chamber belonged to the poor of the hospital, Hotel Dieu. This anecdote proves that former kings of France were no better bedded than felons in the dungeons of the last century.

SHE IS IN HER WILLOWS.

"The willow," old Fuller says, "is a sad tree, whereof such who have lost their love make their mourning garlands; and we know that exiles hung up their harps upon such doleful supporters. The twigs

hereof are physic to drive out the folly of children. This tree delighteth in most places, and is triumphant in the Isle of Ely, where the roots strengthen their banks, and the top affords fuel for their fire. It groweth incredibly fast, it being a bye-word in this county (Cambridge), that "the profit by willows will buy the owner a horse before that by other trees will pay for his saddle." Let me add, that if greene ashe may burne before a queen, withered willows may be allowed to burne before a lady." The old saying, "She is in her willows," is here illustrated; it implies the mourning of a female for her love.

PLUG UGLIES.

A name given to a set of American rowdies on account of their wearing heavy boots, plugged with large spikes, for the purpose of inflicting severe injuries on their opponents in faction fights.

CLEANLINESS IS NEXT TO GODLINESS.

Mr. Mundella, one of the members for Sheffield, has been recently taken to task for having, after quoting the above proverb, added the words "as saith the Apostle." The Rev. Moncure D. Conway, writing to the *Times*, says:—

"The saying, 'Cleanliness is next to godliness,' for

attributing which to an apostle Mr. Mundella has been questioned by 'A Rustic,' is not of Scriptural but yet of Hebrew origin. It first appears in *Beraitha*, as the last *Mishna* of *Sota*, chap. ix. It is often repeated in Rabbinical books; *e.g.*, Phinehas ben Yeir says :—'The doctrines of religion are resolved into carefulness, carefulness into vigorousness, vigorousness into guiltlessness, guiltlessness into abstemiousness, abstemiousness into cleanliness; cleanliness is next to godliness.'" Mr. N. Rowe writes :—"Others besides 'A Rustic' and Mr. Mundella may be glad to learn that though not the teaching of an Apostle, the words, 'Cleanliness is, indeed, next to godliness,' occur in a sermon on dress, by John Wesley, who died in 1791." "Clericus" says :—"The old proverb is not 'Cleanliness is next to godliness,' but to goodliness—viz., beauty of form, grace, elegance."

MERRY WAKEFIELD.

What peculiar cause of mirth the town of Wakefield has above others, Fuller certainly confesses he cannot tell, unless that it may be entitled to that epithet from its cheapness, and the plenty of good cheer. Grose, however, adds, "Might it not be *mirrie*, that is, faithful Wakefield? and allude to some event in the disputes between the houses of York and Lancaster. *Mirrie-men* is a term that frequently

occurs in old ballads, signifying true or faithful men." While again it has been suggested, that it derives this complimentary epithet from the reputation of that "merry" man, the Pindar of the town

> "Of Wakefield, George a Green,
> Whose fames so far are blown;"

for Brathwaite, in his "Strappado for the Divell," applies it to both of them, when he speaks of

> "Merry Wakefield and her Pindar too."

NEVER LOOK A GIFT HORSE IN THE MOUTH!

This very familiar, and often repeated saying, takes its origin from a circumstance which occurred many years ago in the vicinity of Carlisle. "Two farmers, who had been neighbours for many years, and who had lived upon very friendly terms, mutually agreed that whichever died first should leave to the other a valuable consideration, not specifying, however, what it was to be. The one was called Martin Timson, and the other David Dean. David was called away first, and bequeathed to Martin a favourite horse. When it was communicated to the latter, he manifested a great deal of disappointment, and observed, that "He did expect something better than an old horse." "Not so old, neither," said the party who had brought him the information. A dispute now arose about the age, and it was agreed to go to the

stable and examine it. Martin went up to the horse's head, and, in the act of opening its mouth to look at its teeth, the horse made a snatch and bit his nose off! A mortification in a few hours ensued, and strange to say, Martin followed David to the grave. Hence came the saying, "Never look a gift horse in the mouth!"

GIVE HIM A BONE TO PICK!

This saying probably took its rise from a custom at marriage feasts among the poor in Sicily, when, after dinner, the bride's father gives the bridegroom a bone, saying, "Pick this bone, for you have undertaken to pick one more difficult."

I'LL SET YOU DOWN IN MY BLACK BOOK!

The Black Book was a book kept by the English monasteries, in which a detail of the scandalous enormities practised were entered, for the inspection of visitors under Henry VIII., in order to blacken them, and hasten their dissolution. Hence the vulgar phrase, "I'll set you down in my black book!"

"ROB PETER TO PAY PAUL."

This proverb had its origin in the time of Edward VI., when much of the lands of Saint Peter, at Westminster, were invaded by the great men of the Court,

who therefore allowed somewhat out of them towards the repair of St. Paul's Church.—Blount's "Dictionary."

NO GREAT SHAKES.

Shakes, as used in the following passage by Byron, is a vulgarism, which probably may be traced to the custom of *shaking* hands, the *shake* being estimated according to the value set upon the person giving it, and hence applied to the person. Byron, writing to Murray, Sept. 28, 1820, says, "I had my hands full, and my head, too, just then (when he wrote "Marino Faliero"), so it can be no great shakes."

BANYAN DAY.

A marine term for those days in which the sailors have no fresh meat; and is probably derived from the practice of the Banians, a caste of Hindoos, who entirely abstained from all animal food.

CUT-PURSES AND PICK-POCKETS.

Before pockets were invented, the *gipcière*, or purse, containing money and other valuables, being worn at the girdle, in order to obtain the possession of it, the thief had to contrive deftly to cut the strings by which it was suspended. Autolycus said, "an open ear, a quick eye, and a nimble hand is necessary for

a cut-purse." When pockets came into fashion, the cut-purses became pick-pockets, but down to the time of the Restoration both branches of the light-fingered art flourished.

TOPOGRAPHICAL RHYMES.

AYRSHIRE.

Carrick for a man,
Kyle for a cow,
Cunninghame for butter and cheese,
And Galloway for woo'.

BEDFORDSHIRE.

I, John of Gaunt,
Do give and grant,
To Roger Burgoyne
And the heirs of his loin,
Both Sutton and Potton
Until the world's rotten.

BERWICKSHIRE.

I stood upon Eyemouth Fort,
And guess ye what I saw?
Fairmiside and Furmintong,
Neuhouses and Cocklaw,
The fairy fouk o' Fosterland,
The witches o' Edincran,
The bly-rigs o' Reston;
But Dunse dings a.

BUCKINGHAMSHIRE.

Tring, Wing, and Ivinghoe,
Three dirty villages all in a row,
And never without a rogue or two.
Would you know the reason why?
Leighton Buzzard is hard by.

Tring, Wing, and Ivinghoe, all these three did go,
For striking the Black Prince a blow.

CORNWALL.

Pars Corinea datur Corineo, de duce nomen
Patria; deque viro gens, Corinensis habet.

DERBYSHIRE.

Derbyshire born, and Derbyshire bred,
Strong i' the arm, and weak i' the head.

EDINBURGH.

Cain, in disgrace with heaven, retired to Nod,
A place, undoubtedly, as far from God
As Cain could wish; which makes some think he went
As far as Scotland, ere he pitch'd his tent;
And there a city built of ancient fame,
Which he, from Eden, Edinburgh did name.

ESSEX.

A village called Ugley, possesses the unfortunate saying :—

Ugley church, ugley steeple;
Ugley parson, ugley people.

GLOUCESTERSHIRE.

Beggarly Bisley,
Strutting Stroud,
Hampton poor,
And Painswick proud.

Blest is the eye
Betwixt Severn and Wye.

HERTFORDSHIRE.

They who buy a house in Hertfordshire,
Pay three years' purchase for the air.

KENT.

Sutton for mutton,
Kirkby for beef,
South Darne for gingerbread,
Dartford for a thief.

When England wrings
Thanet sings.

English lord, German count, and French marquis,
A yeoman of Kent is worth them all three.

Deal, Dover, and Harwich,
The Devil gave his daughter in marriage;
And, by a codicil to his will,
He added Helvoet and the Brill.

LANCASHIRE.

Proud Preston,
  Poor people,
High church,
  And low steeple.

If Liverpool's good Mayor should ever be,
Made father in his year of mayoraltee;
Then shall be given, by the townmen free,
A silver cradle for his fair layde.*

LEICESTERSHIRE.

Mountsorrel he mounted at,
Rodely† he rode by,
Onelep‡ he leaped o'er,
At Birstall he burst his gall,
And Belgrave he was buried at.

---

* Mr. Thomas Littledale, the Mayor in 1852, received the present connected with this legendary custom, which is still kept up.

† Now Rothley. ‡ Now Wanlip.

LINCOLN.

York was, London is, but Lincoln shall be
The greatest city of all the three.

Though Boston be a proud town,
Skirbeck compasseth it round.

Well is the man
'Twixt Trent and Witham.
Northap rise and Grayingham fall,
Kirton yet shall be greater than all.

Luddington poor people,
Built a brick church to a stone steeple.

NORFOLK.

Gimmingham and Tremmingham,
Knapton and Trunch,
North'repps and South'repps,
Lie all in a bunch.

NORTHAMPTONSHIRE.

Dodington dovecot, Wilby hen,
Irthlingborough ploughboys, and Wellingborough men.

NORTHUMBERLAND.

Rothbury for goats' milk,
And the Cheviots for mutton;
Cheswick for its cheese and bread,
And Tynemouth for a glutton.

Harnham was headless, Bradford breadless,
And Shaftoe pick'd at the craw;
Capheaton was a wee bonny place,
But Wallington bang'd them a.

NOTTINGHAMSHIRE.

Eaton and Taton, and Bramcote o' th' hill,
Beggarly Beeston, and lousy Chilwell;
Waterside Wilford, hey little Lenton!
Oh, fine Nottingham! Colwich and Snenton.

OXFORDSHIRE.

Stow on the Wold (Would)
Where the wind blows cold.

SOMERSETSHIRE.

Sutton Long, Sutton Long,
At every door a lump of dung:
Some two; some three;
It's the dirtiest place that ever you see.

STAFFORDSHIRE.

Wotton under Weaver,
Where God came never;

Being very lonely and out of the way.

Stanton on the stones,
Where the devil broke his bones.

SURREY.

Sutton for good mutton,
Cheam for juicy beef;
Croydon for a pretty girl,
And Mitcham for a thief.

WARWICKSHIRE.

Piping Tebworth, Dancing Marston,
Haunted Hillbro', Hungry Crafton,
Dudging Exhall, Papist Wicksford,
Beggarly Broom, and Drunken Bedford.

WESTMINSTER ABBEY. SCONE STONE.

Except old saws be vain,
And wits of wizards blind,
The Scots in place must reign
Where they this stone shall find.

YORKSHIRE.

There are three little villages on the Yorkshire bank of the Humber, called High Paul, Low Paul, and Old Paul Town. Upon these three there exists the following couplet :—

High Paul, and Low Paul, and Old Paul Town,
There is ne'er a maid married in all Paul Town.

The explanation is, that the church lies at about half-a-mile's distance from the three villages.

Pendle, Ingleborough, and Penigent,
Are the three highest hills between Scotland and Trent.

Or, which is more common among the poor :—

Pendle, Penigent, and Ingleborough,
Are the three highest hills all England thorough.

If Brayton-bargh, and Hambleton-hough, and Burton-bream,
Were all in thy belly, it would never be team [full].

When Rosberry Toppinge wears a cap,
Let Cleveland then beware of clap.

When Dighton is pull'd down,
Hull shall become a greater town.

Cleveland in the clay,
Bring in two soles, and carries one away.

When Sheffield-park is plough'd and sown,
Then little England hold thine own.

MISCELLANEOUS COUNTIES.

Cornwall squab-pie, and Devon whitepot brings,
And Leicester beans and bacon, fit for kings.

Ramsey, the rich of gold and of fee;
Thorney, the flower of the fen country.
Crowland, so courteous of meat and of drink;
Peterborough the proud, as all men do think.
And Sawtrey, by the way, that old abbaye
Gave more alms in one day than all they.

TABLE OF CONTENTS.

PART I.

REMARKABLE CUSTOMS.

	PAGE
Ablutions of the Romans on the 1st of April	87
Arms of the Cobblers of Flanders	83
Baptism	40
Barbers' Poles	107
Bartholomew Fair	89
Bell-Ringers' Customs—Ringers' Jugs; The Hadleigh Jug	62
Biddenden Cakes	42
Bride Cake	45
Carving at Table by Ladies	67
Chanting in Cathedrals	80
Christmas-Boxes	46
Coin of Dort	82
Confirmation	13
Counsel's Fees	102
Counting of Hob-Nails, &c.	70

PAGE

Courting on Saturday Nights 103
Cross Buns 43

De Courcy Privilege 103
Doggett's Coat and Badge 94
DRINKING CUSTOMS—
Pledging 16
Drinking for a Muggle..... 18
,, by the Foot, Yard, &c. 18
,, Hy-Jinks 18
The Wassail Bowl 20
Drinking Bumpers 21
Flap-Dragons 24
Drinking by the Dice 25
,, from Skulls 25
,, the Crowns 27
,, Pearls..... 27
The Stirrup Cup 28
Toast-Masters..... 29
Drinking Matches 30
Puss and Mew 30
Under the Rose 31
Buzza ; To Buzza One 31
Supernaculum 32
Half-Seas Over 32
A Rouse and a Carouse 33
Peg Tankards 33
To Knock the Glass on the Thumb 34

PAGE

DRINKING CUSTOMS (*continued*) —
Hoch! Hoch! Hoch! 34
Convivial Vocabulary 34
Sack 36
Royal Cup 37
Ruler of the Feast 38
Drinking Healths 38
Duelling 3

Election Ribbons 58
Epping Hunt 67
Eton Montem 79

Feast of Asses 70
Fish and the Ring; Stepney Churchyard 47
Freedom of Alnwick 52

Gammon of Bacon at Easter 67
Giving the Lie 12
Giving Quarter 48
Goes of Liquor 71
Goose on Michaelmas Day 56
Grace at Meat 56

Hand-Festing 42
Hoaxing 71
Holly 16
Honey-moon 12

PAGE

Horn Fair 90
Howling at Irish Funerals 55

Judges' Bouquets 104

Ladies Appearing at Court 54
Lady Holland's Mob 90
Law of Shipwreck 73
Lion Sermon 74
London Arms 86
London Cries 52
Lord Mayor's Day 48
" " Show 49

Masquerades 53
May Fair 91
May-Poles 75
Mince Pies 45

New-Year's Gifts 1
Nightly Watch 68

Original Dinners 54
Origin of Fairs 87
Origin of Serjeants-at-Law 104
Outlawry 65

Passing Bell (The) 61

PAGE

Perambulating Parishes on Ascension Day..... 59
Peter Pence 68
Presentation of Lord Mayor of London to the Lord Chancellor 69

Riding Stang 96
Riding the Black Lad 94
Roast Pig! 97

Salique Law in France 81
Scottish Thistle (The) 58
Selkirk Arms 85
Shamrock, the Irish Badge of Honour 57
Smoking and Taking Snuff 55
Spital Sermons 73
Stourbridge Fair 93
Swearing by Bell, Book, and Candle 80

Tansey Pudding on Easter Day 80
Tarring and Feathering 72

Use of Evergreens and Mistletoe at Christmas 13

Welsh Leek as a Badge of Honour 56
Whipping of Apple-Trees 78

Part II.

SEASONS AND HOLIDAYS.

PAGE

All Fools' Day 162
All Saints' Day 180
All Souls' Day 181
Annunciation of the Blessed Virgin 152
April 123
Ash Wednesday 149
August 125
Autumn 119

Black Monday 161

Carling Sunday 152
Childermas, or Holy Innocents' Day 195
Christmas 182
Christmas in Spain 186
Collop Monday 146
Conversion of St. Paul 142

Day 121
Days of the Week 130
December 128

PAGE

Dog Days 174

Easter 156
Ember Week 173
Epiphany, or Twelfth-Day (The Feast of the) 137

February 122
French Revolutionary Calendar 129

Good Friday 155
Gunpowder Plot (The) 181

Hour 121

Invention of the Cross 168

January 122
July 124
June 124

King Charles's Martyrdom 142

Lammas Day 175
Low Sunday 161
Ludicrous Translation of French Revolutionary Calendar ... 130

March 122
Maundy Thursday 155

PAGE

May 123
May Day 166
Michaelmas Day 177
Midsummer Day 172
Monday Christmas 185
Month 120

New-Year's Day 132
November 126

October 126

Palm Sunday 153
Plough Monday 140
Purification of the Virgin 143

Quarter Day 131

Restoration Day 171
Rogation Sunday 166

September 125
Shrove Tuesday 146
Sicilian Vespers 193
Signs of Foul Weather 116
Spring 118
St. Bartholomew's Day 176
St. Crispin's Day 180

PAGE

St. David's Day 150
St. George's Day 163
St. John the Evangelist's Day 191
St. Martin's Little Summer 180
St. Patrick's Day 152
St. Peter's Day 172
St. Stephen's Day 190
St. Thomas's Day 182
Summer 119

Translation of Saints 192
Trinity Sunday 171

Valentine's Day 145

Weather Prognosticator (The) 111
Weather Prognostics 113
Week 120
Whitsuntide 169
Winter 120

Part III.

EPITHETS AND PHRASES.

PAGE

A Bird in Hand's worth Two in the Bush! 260
Admirable Crichton 226
Another for Hector! 238
Anthony Pig! 201
As Drunk as David's Sow 268
As Merry as a Greek! 264
Ass 198
Assassin 199
As Stupid as a Goose! 235

Bailiff 201
Bankrupt 210
Banyan Day 275
Baron Munchausen! 225
Beefeater 204
Bigot! 207
Broker 210
Brother Jonathan 209
Bugg-a-Bo! 218

PAGE

Bulls and Bears 216
By Hook or by Crook! 231

Camarill 220
Capability Brown 225
Cat's-Paw! 211
Cleanliness is next to Godliness 271
Cock-and-Bull Story 265
Coward 218
Curse of Scotland 230
Cut-Purse 197
Cut-Purses and Pick-pockets 275

Diamond Cut Diamond! 265
Difference between a Horse-Chestnut and a Chestnut Horse 237
Dining with Duke Humphrey! 235
Dun! (A) 200

England and St. George 251

Give him a Bone to pick! 274
Give us a Toast! 269
God bless you! to the Sneezer 234
Good Old Times 230
Good Wine needs no Bush 233
Grinning like a Cheshire Cat 267

Hector's Cloak 238

PAGE

He is Gone to Pot! 268
He may Pay too Dear for his Whistle! 245
Hobson's Choice! 231
Horn Books..... 239
Humbug! 257

I'll set you down in my Black Book! 274
It's a Dirty Bird that Befouls its own Nest! 244
It's an Ill Wind that Blows no one Good! 254

Jack Ketch 211
Jack of Newbury 229
John Audley 223
John Doe and Richard Roe 222
Journeyman..... 217

Lady in the Straw 270
Lunatic! 205
Lawyer's Patron (The) 263

Man of Straw! 204
Men of Kent 221
Merry-Andrew 264
Merry in the Hall when Beards Wag All! 252
Merry Wakefield 272
Mind your P's and Q's 269
Miser 197
My Lord! 212
Myrmidon 197

PAGE

Nero Fiddled while Rome was Burning 240
Ne Sutor ultra Crepidam 255
Never look a Gift Horse in the Mouth !..... 273
Nine Tailors make a Man ! 252
No great Shakes..... 275
Not fit to hold a Candle to him !..... 253

Old Rowley..... 224
O Yes ! O Yes ! O Yes ! 251

Peeping Tom of Coventry 227
Please the Pigs 248
Plug Uglies 271
Poltroon !..... 206
Put a Beggar on Horseback, and he'll Ride to the Devil ! ... 266

Rain on St. Swithin's Day 245
Ribald 203
"Rob Peter to Pay Paul" 274
Roundhead 196
Roland for an Oliver (A)..... 248

Send him to Coventry ! 253
Shamming Abraham 241
She is in her Willows 270
Skinflint 224
Sound as a Roach !..... 239
Spick and Span New 247
Spinster 196

PAGE

Stalking Horse 215

The Biter's Bit! 259
The Proof of the Pudding is in the Eating! 262
The Tribes of Galway 229
They are Sworn Brothers! 233
Those who have Glass Houses should be careful how they Throw Stones 256
Throwing a Tub to the Whale..... 262
To Bear the Bell..... 247
To Pay a Ship's Side 258

TOPOGRAPHICAL RHYMES.

Ayrshire 276
Bedfordshire 276
Berwickshire 276
Buckinghamshire 277
Cornwall..... 277
Derbyshire 277
Edinburgh 277
Essex 278
Gloucestershire 278
Hertfordshire 278
Kent 278
Lancashire 279
Leicestershire 279
Lincoln..... 280
Norfolk..... 280
Northamptonshire 280

PAGE

Northumberland 280
Nottinghamshire 281
Oxfordshire 281
Somersetshire 281
Staffordshire 281
Surrey 282
Warwickshire 282
Westminster Abbey. Scone Stone 282
Yorkshire 282
Miscellaneous Counties 283
To Sleep on it! 250
Turn-coat! 207

Vicar of Bray! 218
Villain 217

We'll not Carry Coals! 255
When Rogues fall out, Honest Men come by their own! ... 259
When the Steed's Stolen, Shut the Stable-door! 242
Whigs and Tories 219
While the Grass grows the Steed starves! 243
Wilkes and Forty-five 248
Wretch 195

Yankee! 208
Yorkrhire Bite 216
Your Humble Servant! 241

WILLIAM TEGG & CO.'S

List of Publications.

Two Vols., Crown 8vo.

THINGS NEW AND OLD:

OR,

A STOREHOUSE OF SIMILES, SENTENCES, ALLEGORIES, APOPHTHEGMS, ADAGES, APOLOGUES, ETC.,

WITH THEIR SEVERAL APPLICATIONS.

By JOHN SPENCER.

WITH A PREFACE BY THE REV. THOMAS FULLER, D.D.

Price 12*s.* 6*d.*

Crown 8vo.

THE LIFE OF PETER THE GREAT, CZAR OF RUSSIA.

By J. BARROW, F.R.S.,

Author of "The Mutiny of the Bounty."

Illustrated. Price 6*s.*

Demy 8vo.

ASTRONOMY SIMPLIFIED

FOR GENERAL READING,

WITH

NUMEROUS NEW EXPLANATIONS AND DISCOVERIES IN SPECTRUM ANALYSIS, ETC., ETC.

By J. A. S. ROLLWYN.

With Twenty Full-page Coloured Illustrations and suitable Diagrams. Price 10*s.* 6*d.*

Fcap.

SONS OF GOD, THE KNOWN AND THE UNKNOWN.

By DEAN ALFORD.

Price 2*s.* 6*d.*

Fcap.

TRUTH AND TRUST:

LESSONS OF THE WAR.

By DEAN ALFORD.

Price 1*s.* 6*d.*

Two Vols., Crown 8vo.

LORD CHESTERFIELD'S LETTERS TO HIS SON.

NEW EDITION.

Edited, with Translations of all the Latin, French, and Italian Quotations, with Notes and a Biographical Notice of the Author,

By CHARLES STOKES CAREY.

Price 10*s.* 6*d.*

Square.

EPITAPHS;

WITTY, GROTESQUE, SERIOUS, AND ELEGANT.

Compiled and Selected by WILLIAM TEGG, F.R.H.S.

Price 1*s.*

Crown 8vo.

THE

MUTINY AND PIRATICAL SEIZURE OF H.M.S. THE "BOUNTY."

By J. BARROW, F.R.S.

ILLUSTRATED BY LIEUT.-COLONEL BATTY.

Price 6*s.*

Square.

PROVERBS FROM FAR AND NEAR,

TOGETHER WITH

WISE SENTENCES AND WITTY SAYINGS.

Collated and Arranged by WILLIAM TEGG, F.R.H.S.

Price 1*s.*

Square.

THE MIXTURE FOR LOW SPIRITS,

BEING A COMPOUND OF

Witty Sayings of Many People, in Many Climes, both Humorous and Pathetic, from the Greek, Eastern, Spanish, Italian, German, French, and English.

Collated and Arranged by WILLIAM TEGG, F.R.H.S.

Price 1*s.*

Royal 18*mo.*

LEGENDS OF KILLARNEY.

By THOMAS CROFTON CROKER,

Author of "The Legends of the South of Ireland."

NEW EDITION.

By T. WRIGHT, M.A., F.R.A.S.

Illustrated. Price 2*s.* 6*d.*

Crown 8vo.

QUARLES' (FRANCIS)

EMBLEMS, DIVINE AND MORAL.

ILLUSTRATED.

Price 4s.

Two Vols., Demy 8vo.

PRIDEAUX'S (H.)

HISTORICAL CONNECTIONS OF THE OLD AND NEW TESTAMENT.

Price 12s. 6d.

Two Vols., Demy 8vo.

SHUCKFORD'S (SAMUEL)

SACRED AND PROFANE HISTORY

OF THE

WORLD CONNECTED.

Price 12s. 6d.

Square.

LACONICS:

OR,

GOOD WORDS FROM THE BEST AUTHORS.

Collated and Selected by WILLIAM TEGG, F.R.H.S.

Price 1s.

Two Vols., Demy 8vo.

RUSSELL'S (M.)
CONNECTION OF SACRED AND PROFANE HISTORY.

COMPLETING THE SERIES, PRIDEAUX, SHUCKFORD, AND RUSSELL'S CONNECTION.

Price 12s. 6d.

Royal 18mo.

EPITAPHS,
QUAINT, CURIOUS, AND ELEGANT;

WITH REMARKS ON OBSEQUIES.

Collated by HENRY JAMES LOARING.

Price 2s. 6d.

8vo.

SELECT THOUGHTS
ON THE MINISTRY AND THE CHURCH.

GATHERED FROM THE LITERARY TREASURES OF ALL TIMES, AND ARRANGED FOR IMMEDIATE CONSULTATION AND USE.

By the Rev. EDWIN DAVIES.

*** *No Clergyman should be without this Work for reference or Study.*

Price 7s. 6d.

Royal 18*mo.*

COMMON-PLACE BOOK OF EPIGRAMS.

WITH A COPIOUS INDEX.

By CHARLES STOKES CAREY.

Price 2*s.* 6*d.*

Demy 8*vo.*

MILTON'S (JOHN)

POETICAL WORKS.

Edited by Sir E. BRYDGES, Bart.

Illustrated by J. M. W. TURNER, R.A. New Edition, carefully corrected.

Price 15*s.; morocco,* 24*s.*

8*vo.*

THE KORAN.

Translated into English immediately from the original Arabic, with Explanatory Notes,

By GEORGE SALE.

A New Edition, with various Readings and Notes (Savery's Version), with Plan and View of Beih Allah.

Price 8*s.* 6*d.*

Imperial 16mo.

PARLEY'S (PETER)

TALES ABOUT ANIMALS, BIRDS, FISHES, INSECTS, &c.

New Edition. Edited by WILLIAM TEGG, F.R.H.S.

500 *Illustrations. Price* 6*s.*

Square.

PARLEY'S (PETER)

UNIVERSAL HISTORY ON THE BASIS OF GEOGRAPHY.

Corrected to the Present Time. By L. M. T.

Price 5*s.*, *School Edition; imperial* 16*mo, price* 6*s.*

4to.

FAC-SIMILES

OF ALL THE DIFFERENT

SIGNATURES OF NAPOLEON I.

From the Year 1785, ending with his Signature at Longwood, Isle of St. Helena, 1816.

With Letter-press Description. Price 2*s.* 6*d.*

Royal 18*mo.*

THE CRUET STAND;

OR, SAUCE PIQUANTE TO SUIT ALL PALATES.

Edited by WILLIAM TEGG, F.R.H.S.

Price 2*s.*

Crown 8*vo.*

GURNEY'S (Rev. W.)

DICTIONARY OF THE HOLY BIBLE.

Containing an Historical and Geographical Account of the Persons and Places, and an Explanation of the various Terms, Doctrines, Laws, Precepts, Ordinances, Institutions, and Figures in the Sacred Oracles.

Newly Revised & Edited by the Rev. J. G. WRENCH, M.A., Camb.

Illustrated. Price 5*s.*

Foolscap 8*vo.*

ROBERT BURNS'S LIFE.

By JOHN GIBSON LOCKHART, D.C.L.,

Author of "The Life of Napoleon," and Editor of "The Spanish Ballads," &c.

A New Edition, with Notes and Memoir of the Author.

Price 2*s.* 6*d.*

Royal 18*mo.*

GAY'S FABLES.

ILLUSTRATED.

A New Edition, Enlarged, with Life of the Author by Dr. Johnson.

Price 2*s.*

Three Vols., Crown 8*vo.*

THE CHURCH HISTORY OF BRITAIN,

From the Birth of Jesus Christ to the Year 1648.

Endeavoured by THOMAS FULLER, D.D.,

Sometime Prebendary of Old Sarum, and Author of "History of the Worthies of England," "Abel Redivivus," &c., &c.

Price 21*s.*

Also the following Works of FULLER:—

	s.	*d.*
ABEL REDIVIVUS. Two Vols., crown 8vo.	9	0
CAUSE AND CURE OF A WOUNDED CONSCIENCE. Crown 8vo.	4	6
COMMENTS ON RUTH. Crown 8vo.	4	6
JOSEPH'S PARTI-COLOURED COAT. Crown 8vo.	4	6
PISGAH-SIGHT OF PALESTINE. Crown 8vo.	15	0
HOLY AND PROFANE STATE. Demy 8vo.	7	6

Crown 8*vo.*

HISTORY OF NAPOLEON BUONAPARTE

Reprinted from the "Family Library."

Illustrated by G. CRUIKSHANK, &c.

Price 6*s.*

Demy 8vo.

STRUTT'S SPORTS AND PASTIMES OF THE PEOPLE OF ENGLAND.

With 140 Illustrations.

Edited by WILLIAM HONE,

Author of "The Every-Day Book," "Year Book," &c.

Price 4s. 6d.

Crown 8vo.

SIGNS BEFORE DEATH:

A RECORD OF STRANGE APPARITIONS, REMARKABLE DREAMS.

A New Edition, Enlarged and carefully corrected.

Price 3s. 6d.

Two Vols., Crown 8vo.

THE RAMBLER.

By Dr. SAMUEL JOHNSON.

With a Complete Index and Table of Contents, carefully compiled from the Best Editions.

Price 10s.

Foolscap 8vo.

BLUNT'S (Rev. J. L.)

HISTORY OF THE REFORMATION.

Illustrated. Price 3s. 6d.

4to.

PASSAGES FROM ENGLISH POETS.

Illustrated by the Junior Etching Club.

47 in Number. *** A Splendid Gift-Book.

Price 15s.

Crown 8vo.

QUEEN BERTHA

(OUR FIRST CHRISTIAN QUEEN)

AND HER TIMES.

By E. H. HUDSON.

Illustrated. Price 5s.

Crown 8vo.

RUINS OF MANY LANDS.

By NICHOLS MICHELL.

A New Edition, Corrected.

Illustrated with Eight Fine Engravings. Price 3s. 6d.

4to, Fancy Boards.

CRUIKSHANK (GEORGE)

(Eighty-two Illustrations by), on Steel, Wood, and Stone; with Descriptive Letterpress. *** Uniform with LEECH'S Sketches.

Price 10*s.* 6*d.*

4to, Fancy Boards.

LEECH'S (JOHN) SKETCHES:

Containing Fifty-three Etchings on Steel, with Descriptive Letterpress. *** A Drawing-Room Edition.

Price 8*s.* 6*d.*

Crown 8vo.

CHRISTIAN THEOLOGY:

A Selection of the most important Passages in the Writings of the Rev. JOHN WESLEY, A.M.; arranged so as to form a complete Body of Divinity; with a Biographical Sketch by the Rev. THORNLEY SMITH.

Price 3*s.* 6*d.*

Imperial 16mo.

THE HISTORY OF A SHIP FROM HER CRADLE TO HER GRAVE.

With a Short Account of Steam Ships from their first introduction. New Edition, carefully Edited, with numerous Illustrations.

Price 5*s.*

Crown 8vo.

MANLY GAMES FOR BOYS:

A practical Guide to the Indoor and Outdoor Amusements of all Seasons.

By Captain CRAWLEY.

Illustrated by JOHN PROCTOR and others.

Price 6s.

Crown 8vo.

HISTORY OF THE PLAGUE.

By DE FOE.

A New Edition, with Historical Notes by Edward Wedlake Brayley, F.S.A.; with G. Cruikshank's Illustrations on Steel; to which is added

SOME ACCOUNT OF THE GREAT FIRE IN LONDON, 1666.

By Dr. HARVEY, Physician to the Tower of London.

With an Appendix, containing the Earl of Clarendon's account of the Fire.

Price 6s.

18mo.

THE DESCRIPTIVE

HAND-BOOK OF ENGLISH COINS.

Giving a Concise Description of the various kinds of Coins from the Norman Conquest to the reign of Queen Victoria. With 11 Plates, containing Fac-similes of 64 Coins.

By LLEWELLYN JEWITT.

Price 2s.

Two Vols., Crown 8vo.

THE SERMONS OF MR. HENRY SMITH,

Sometime Minister of St. Clement Danes, London.

Including a Preparative to Marriage, God's Arrow against Atheists, Certain Godly and Zealous Prayers, &c.

Printed according to his Corrected Copies in his lifetime. With a Memoir of the Learned Author.

By THOMAS FULLER, B.D.,

Author of "A Pisgah-Sight of Palestine," "The Worthies of England," &c.

The whole carefully Edited by the Author of "Our Heavenly Home," "Life at Bethany," &c.

Price 7s.

Small Post 8vo.

THE CHRISTIAN'S PATTERN:

OR, A TREATISE OF THE IMITATION OF JESUS CHRIST.

By THOMAS À KEMPIS.

Translated from the Latin by Dean STANHOPE. New and Revised Edition.

Price 2s. 6d.

Crown 8vo.

WOMEN OF METHODISM:

Or, Memoirs of its three Foundresses—Susannah Wesley, the Countess of Huntingdon, and Barbara Heck.

By ABEL STEVENS.

Price 3s. 6d.

Crown 8vo.

HISTORY OF THE ANGLO-SAXONS.

By Sir FRANCIS PALGRAVE, F.R.S., F.S.A.

ILLUSTRATED.

Price 6s.

McCorquodale & Co., Printers, "The Armoury," Southwark.

Edited by WILLIAM TEGG, F.R.H.S.

SIR JUNG BAHADOOR, G.C.B., G.C.S.I., Prime Minister of Nepaul. Evening visit to H.R.H. the Prince of Wales.
(*Copied by permission from "The Graphic."*)

LONDON: WILLIAM TEGG & CO. PANCRAS LANE, CHEAPSIDE.